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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., February 22, 1923

NEW SERIES
VOLUME XXV, No. 8

HOW PUT THE BAPTIST RECORD IN EACH CHURCH HOME?

We give space this week to letters from pastors of churches where the Baptist Record goes into every home. This is done to show how easy it is. This month is Baptist Record month by instruction of the Convention Board at its meeting in December. Wouldn't you like for your church to be in the list?

AT OSYKA CHURCH

A number of plans have been suggested as to how to get the church to put the Baptist Record in their annual budget. Most of them are good, but in my judgment each church will have to adopt the method that is in keeping with the local situation. The plan that will work best at one place might not work at all at another, hence the need of different plans. How I succeeded at Osyka: When the management two or more years ago proffered to supply the paper at \$1.50 per subscriber if the church would send the entire membership (heads of families). Realizing from years of experience, as a Mississippi pastor the value the Record was to my people and also to me as a pastor, I at once began to devise a plan so as to get the paper in each of our church homes. Having a heavy annual budget already we did not deem it advisable to tax it on to the church budget, but decided to try the individual plan subscription. So I preached a sermon on the value and the importance of the paper. I announced that I would the following week canvass the entire membership and solicit renewals and ask all who were not subscribers to take the paper. And that if there were any who were not able to pay for the paper that if they would make the matter known to the pastor that it would be kept private and that they would have the paper come to their homes paid for out of the church treasury. Needless to say that not one took advantage of the offer. But several generous brethren, knowing the condition of a few widows, paid for their subscriptions. I without any effort secured every family inside of three days, and sent in a real nice list of practically 50 names. The first of January following I announced again that I would recanvass the field for new subscriptions and renewals. I have never lost a subscriber by refusing to take the paper, and our list is growing at the rate of a dozen or more subscriptions per year. Our people are a reading people, and this in a measure may account for the fact that the Osyka church is the only church in Pike county that has paid its subscription in full for the past three years to the Campaign and taken care of a splendid local budget besides, why the pastor is happy in his work serving under an indefinite call and an increasing salary yearly. Brother pastors, this plan will work magically if you are willing to go out after them. It takes push.

REV. J. G. GILMORE,
Pastor.

ELEMENTARY SUNDAY SCHOOL WORK



MISS LILLIAN FORBES

We are glad to announce to the elementary workers of Mississippi that Miss Lillian Forbes of the Sunday School Board of Nashville is to be with us in our Sunday School and B. Y. P. U. Convention which meets in Columbus March 20-22.

Miss Forbes will lead the Elementary Conference each morning and we hope that each Sunday school in the state will see to it that their school has at least one representative from the Cradle Roll, Beginners, Primaries and Junior Departments. Miss Forbes is exceedingly anxious to have a good display of handwork at the Southern Baptist Convention this year. Of course, we want Mississippi to have a part in this, so let's go to Columbus and take some of our work; namely, Illustrated Songs, Posters, Birthday Calendars, Pupil's Books, etc.

We are fortunate indeed to have Miss Forbes and none of us can afford to miss this opportunity. If you can not possibly come be sure to send some of your work to Miss Octavia Allen, Asst. Pastor First Baptist Church, Columbus, giving your return address and the material will be mailed back to you.

PHILADELPHIA

THE RECORD TO ALL THE FAMILIES

We made a list of all the families in alphabetic order on usual writing paper, making columns for the year, the quarter, and the month—leaving space for the four quarters on the same line to show time.

On Sunday morning the list was called, those present subscribed, a committee was asked to follow up and see the rest. A chairman was appointed to look after this department. About half paid for the full year, we sent the office a payment for the quarter, and left nearly enough for the second quarter. This leaves time to collect from all for the last two quarters. We had to put up only about \$14.00 at the end of the year for nearly 100 families.

W. RUFUS BECKETT, Pastor.

AT LEARNED

The matter was suggested to the church. Objections were made. Some didn't want to pay for others. Those who were unwilling to pay for the paper would not read it if given to them. Only two were subscribers. The matter was urged. But objectors did not budge. Finally our beloved editor did the preaching in a meeting of days last summer. He referred to the matter and urged it. It carried. Objections are gone, and gone to stay, it is hoped.

P. A. HAMAN.

SARDIS CHURCH IN COPIAH COUNTY

Putting the Baptist Record in every home. First, go to those that take and read the Record, get them interested in putting it in the budget, then take up the budget plan with those that are willing to work, then bring it before the church for discussion; then make out the budget including the Record, then have it read and further discussed and let your discussions be to the point of information, cooperation and brotherly love. Then take the vote to adopt the budget including the Record. In Sardis church this plan was carried out easily by having such deacons as D. G. Ashley and A. C. Farrar to push the work, with Rev. T. W. Green, our most efficient enlistment man, to preach on cooperation in the Lord's work; this helps us to go after the lost souls of the community. W. S. BLACKMON.

HOW IT WAS DONE AT RULEVILLE

I am asked to say a word about how we put the Record in all the families of our church at Ruleville. There is not much to say. The pastor began the agitation, hoping to get it done by action of the church. In this he failed. He then made a personal canvass of the membership, asking for contributions to a common fund for that purpose. Some gave more, some gave less, and some gave nothing. And there is still a little balance due, for which the pastor is responsible. So by hard work it was done—by the pastor.

R. C. BLAIBLOCK.

(Continued on Page 7)

S. S. & B. Y. P. U. CONVENTION, M A R C H 20-22

CONSCIOUS EXPERIENCES IN REGENERATION

By E. L. Wesson

The word regeneration is only used in the New Testament twice. It is God's side of human conversion. It is God's work in the mind, heart, or soul of the one regenerated, which gives consciousness of sins forgiven, consciousness of changed relationship with God, consciousness of love for God, and of purpose to turn from sin, obey God and do His will; and a consciousness of a hope of heaven.

One of these conscious experiences are the result of the inworking of the Holy Spirit in the human spirit, mind, or soul, producing what we call conversion. In the Divine inworking, which results in such transformation, there is a working together of the human and Divine. The Holy Spirit begins the work by producing conviction for sin, and He stops right there unless the human will, in consciousness of guilt and need, yields to His convicting work. He will not go further and show more to a rebellious, unyielding human spirit, or will. The human must yield, or die in sin.

Evidences of this conviction, and of yielding to it, are seen in manifest sorrow for sin, turning from sin, and seeking to get rid of the consciousness of guilt and condemnation. All sorrow for sin, purpose to change up and live better, and expressions of desire to be saved, are evidences of the convicting work of the Spirit, and of man's yielding to that inworking power. To such yielding hearts more light is given.

But the human will may rebel against the Spirit's convicting work, crush consciousness of sin, and plunge deeper into transgression. Somewhere and for some reason, God has planned that the experiences of regeneration depend upon the cooperation of the human with the Divine, by the human will yielding to the inworkings of the Holy Spirit. The danger point for the sinner is right there. If the will yields the Spirit leads on. If the will rebels the Spirit goes no further with His work of grace. To go further would be to invite conversion upon a rebellious will.

This convicting work of the Holy Spirit is what is meant by "drawing" in the words of Christ, "No man can come unto me, except the Father who hath sent me draw him, and I will raise him up at the last day", John 6:44. No man can come without this drawing; but that does not mean that all who are drawn have to come, or do come. Millions rebel right there and die in sin. God has it written in Hebrews 10:38,39, "The just shall live by faith, but if any man draw back my soul shall have no pleasure in him". This clearly implies that a soul may draw back, thus incurring the displeasure of God. It also implies a previous drawing to; for there could not be a drawing back unless there had been a drawing to. The next verse shows that such was the meaning of the text. It says, "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul". If some had not been drawn and drew back to perdition these words would be meaningless but as such had been the case the expression is a tremendous warning of danger. Some are convicted and rebel and die in sin. Others are convicted and yield to the conviction and are led on to salvation. The leading on to "believing to the salvation of the soul" depends upon the convicted ones yielding to the drawing of the Spirit.

It is that fact that makes man responsible for his own damnation. If any are not drawn of God they are not responsible for not coming to Christ; for He said, no one can come unless drawn; but all who are drawn are responsible; for the drawing gives ability to come and puts the responsibility upon the soul that draws back. Jesus clearly taught this when He said to the Jews, "Ye will not come unto me that ye might have life"; which implies that they could have come, therefore were responsible for dying without eternal life.

This is a mighty truth and needs to be mightily stressed today. There is no danger of the Holy Spirit failing to do His part. The danger is that the drawn may draw back and be found "fighting against God".

You will notice that in Hebrews 10:38, 39, the drawing back was done by those who did not believe to the saving of the soul. Those who did not draw back went on to faith that saves.

That brings us to the second work of the Holy Spirit in the regeneration of the human soul. This second work is leading the convicted, yielding soul to see Jesus, as the sinners sacrificial substitute for sin, and as his Savior. The yielding soul will be led to see Jesus, the Son of God, "tasting death for every one", and saying, "Come unto me and I will give you rest". The Spirit will lead the yielding, seeking soul to the seeking Savior. He will not begin a work and quit it in any soul that yields to convicting grace, but, as Isaiah taught the Jews, it is fearful to rebel and vex the Holy Spirit. Read Isaiah 63:10.

The part of the convicted, yielding sinner, when shown Jesus as man's substitute and Savior, is to believe what He says and trust Him to save; and the yielding soul will do that. Jesus said, "This is the work of God, that ye believe on His Son whom He hath sent", John 6:29. Believing is the work which God works in the yielding soul, also the work of that soul in believing—a working together of the human and Divine.

The third work of the Holy Spirit, in man's experiences of regeneration, is producing in the trusting soul the consciousness of sins forgiven, giving to that soul consciousness of God's love for it; and creating in it love for God and a purpose to obey God and do His will; and the believer, yielding to that inworking grace, loves and obeys. From first to last the human part in regeneration is yielding to God's inworking Spirit. "The love of God is shed abroad in the heart by the Holy Ghost which is given unto us", and feeling that love we cry, "Abba, Father", and seek to do His will.

We need at this point to stress the fact that God works in man to will and to do of His good pleasure, as man yields to His inworking grace, but that He does not compel any one against his own will. To do that would destroy human responsibility. Moses expressed God's plan of dealing with men, when he wrote, "I have set before you life and death, blessing and cursing: therefore choose life, that thou and thy seed may live", Deut. 30:19. God suffers, man accepts, or rejects. God draws, man yields, or draws back.

Some evangelist said, "Turn or burn". I had rather put it, Yield, or die in sin. When the Spirit convicts, yield to His conviction. Don't draw back. When made conscious of sin against God turn from it to seek forgiveness of God, that is "repentance toward God".

In closing it should be said that every body ought to fully realize that when God works in us He wants us to yield, and what He works in us He wants us to do; and that not to do is to rebel against His Holy Spirit. Regeneration is God's work in the yielding soul, and it produces all that is seen in the changed life, therefore the conscious experiences of the human soul, in this work of grace, should always precede a profession of faith and joining the church. The bane of Christianity today is the millions in the churches who know nothing of the experiences of grace, therefore get nothing out of religion, except ceremony, show, or creed. The eternal need of the world is converted church members. People who have experienced the conscious inworkings of the Holy Ghost from conviction to a living hope.

Dr. Howard A. Kelly, reviewing Dr. Keen's book, "I Believe in God and in Evolution", says, "I know of no living zealous, successful evangelical minister who is a thorough going evolutionist." Do you? Again he says: "To the consistent evolutionist, God is a superfluity."

THEN AND NOW

By J. A. Lee

Dear Record:

You will please give me space to say a few things on the above heading and you will observe I have by the words of this article given myself plenty of space for variety.

This article may be hash before I get through with it; however, I hope it will be made of good meat and not from scraps.

First—I will note the way preachers were called—THEN, and the way they are called NOW. In Acts 20:28, we find this: Paul, in speaking to the elders at Ephesus, said: "Take heed unto yourselves and to all the flock in which the Holy Ghost hath made you bishops to feed the church of God."

Now we get from this scripture some valuable lessons, and the first one is: The preacher is to take heed to himself. When he does this he has no time left to look after his brother preacher or pastor. We were all made after the image and likeness of Adam, our federal head, before the Lord converted us and gave us a nature and likeness to his Son and if we do not take heed to self, being made in the likeness and image of Adam, we will be tempted to look after the temporal, rather than the spiritual things of life.

THEN—Pastors were placed over the churches by the Holy Spirit and they were instructed to look after themselves and ALL the flock over which the Holy Spirit made them bishops to feed the church of God.

Now it seems to me there has been a change in the matter of calling a pastor. It looks as though the spirit that controls the temporal things of life has charge and is too often manifested through the pulpit committee. This committee is usually made up of leading brethren, (leaders in the finance if nothing else). Yes, they are leaders, but in what direction? In many cases it is in the direction of apostasy. If one would know the cause for the spirit of apostasy that is now sweeping through many of our churches I think he would find it in this: The membership will not allow the Holy Spirit to exercise leadership and authority in the workings and mission of the churches. How many churches in Mississippi when they get ready to call a pastor, meet together in conference and make it a matter of prayer, not one time but many times before they take any further steps, thus trying to get the mind of the Spirit in the matter?

I say, how many pursue this plan in making the call? I will not pass my judgment on this; however, I have my ideas along this line.

On the other hand, how many churches pursue the following plan when a pastor is needed? A conference is called, a pulpit committee is appointed consisting of leading brethren, who organize by appointing a chairman and a secretary, and now they are ready for business, and the first business is: Whom will we call? Many names are suggested and the secretary is instructed to write these brethren and see how soon a date can be made for a trial sermon. They seem to lose sight of the fact that maybe the brother they are trying to get is pleased with his field and is doing a good work under the leadership of the Spirit; and that a change is neither necessary or wanted by the church he is serving.

However, the brother gets the invitation and it says we pay so and so as salary, and the pastor notes also that the so and so salary is more than he is getting and, being human as well as having the divine nature in him, the human steps to the front and his mind goes at once to that passage where it says: "He that will not provide for his own household is worse than an infidel", and not being willing to be classed with the infidel he begins at once to find an excuse for a change.

Now I ask this question: Is it right for a church needing a pastor to write to and try to move a pastor who is already settled and getting along nicely in his work? I say no, it is absolutely wrong for a church to do so. Now if a

church is in need of a pastor and there are brethren who have resigned and are open for other work, I think it perfectly all right for a pulpit committee under the direction of the Spirit to confer with such a brother, but to be instrumental in breaking up a pastorate that is doing well is morally wrong, and I hope our churches will soon come to see this, for the Holy Spirit does not direct in this line and has absolutely nothing to do with such work.

Now another question: Is it right for a preacher who has promised to serve a church, or churches, for a specific time at a given salary to consider an invitation coming from another church that it is in need of a pastor and is able to give him a better salary? To this I also answer no, and when he does and quits his field because he is offered a better salary, I consider it nothing more nor less than a breach of promise on his part and I believe the Holy Spirit condemns all such transgressions.

If the Holy Spirit has to do with the settling of the pastor He should have a sayso in the unsettling also. Brother pastor, you may need more salary and the temptation may be great for you to change; however, it is best for us to be faithful to our promises and have faith in God.

A church in Mississippi had a good and much loved pastor and was getting along nicely with his work on a fifteen hundred dollar salary. Another church wanted him and having no regard for her sister church and her beloved pastor, the church in need of a pastor wrote him for a date and trial sermon, offering him a salary of eighteen hundred and a home.

The first impulse of the pastor was to consider the invitation and give the other church a trial sermon; however, being a consecrated preacher and wanting to do the will of the Spirit he prayed over the matter and decided to stay with his church and told his wife he would not offer his resignation at the night's service, and his wife said to him: "Indeed you will offer it and accept the offer for eighteen hundred." And he wilted.

Another church in Mississippi wanted to change her pastor and it took just three years to do so. The first year when the call was made there was about three majority and he stayed. The second year there was a tie and another conference was called giving time for a play of plotties and at the second conference there was a small majority and the pastor stayed. The third year came on and by this time some of the leading brethren that were real leaders and had the cause at heart gave him to understand that he had better offer his resignation, and the tenacious pastor did so.

Now such as this makes one feel like saying: Come Holy Spirit heavenly dove, With all thy sacred power, Come kindle one spark of common sense, In these poor minds of ours.

I also know of another church down in Dixie, who called an able man of God to be its pastor. This man was fearless, fearing neither man or men, and he preached the gospel in its simplicity. In the course of time, however, some began to say: "We need a change and must have it." When the day came to call a pastor for another year, the same pastor was called, and is still on the job, and the Holy Spirit is evidently leading and has authority in this church. Not long since I had an opportunity to investigate this matter at first hand, and I found this: Just behind the pulpit is the pastor's study, and fifteen minutes before the pastor takes his place in the pulpit the deacons and pastor spend this time in the study on their knees talking to the Lord about the sermon and those to hear it, and the one preaching it. No wonder the pastor stays and the church is in a prosperous condition. Oh! for a praying set of deacons and pastor behind every pulpit in Mississippi, then this constant changing of pastors and dissatisfaction would come to an end and the kingdom of our Lord would come and His will would be done in a great way.

But you say, how can this be done? Just this way and no other: When every preacher and every church is willing to pray through the mat-

ter of any changes that are contemplated and allow the Holy Spirit to have the lead of every conference and every heart when these changes are made.

RECEIPTS OF FOREIGN MISSION BOARD TO FEBRUARY 1st, 1923

	1923	1922
Alabama	\$ 35,984.18	\$ 41,583.10
Arkansas	27,680.43	1,117.11
District of Columbia	10,137.30	14,403.20
Florida	12,802.39	14,649.92
Georgia	81,217.60	91,692.67
Illinois	1,600.00	2,720.00
Kentucky	63,357.75	81,686.89
Louisiana	13,464.47	12,409.11
Maryland	20,040.00	18,790.00
Mississippi	37,677.39	43,270.97
Missouri	19,641.32	19,478.03
New Mexico	3,100.00	3,510.00
North Carolina	105,980.88	71,117.79
Oklahoma	14,781.10	1,860.49
South Carolina	95,554.00	77,459.38
Tennessee	27,524.50	50,264.75
Texas	231.25	482.53
Virginia	112,502.93	128,936.59
	\$683,277.49	\$675,432.53

REGIONAL CONFERENCE AT GREENWOOD

Dear Brother Lipsey:

Please say to the brethren who may be interested in the Regional Conference to be held in Greenwood March 5th and 6th, that it is the wish of the church to render all the help possible to the denomination in this meetng.

Those who expect to come will please send their names to Mr. E. B. Bell, Greenwood, Mississippi, and it will greatly assist us in arranging the matter of entertainment. Do not send the names to me, as I will be out of town the two weeks preceding the meeting. So far as I know there is no precedent by which we can plan, as to the number we may expect.

But we are going to arrange to care for all who will come. Another thing.

Don't let the brethren from the hills be bothered about all the tales told of the Delta. You may be timid; but let me reassure you. The Delta is quite sober and in every way safe for the hill tribes.

Most of the "gosh" si raised in the hills, though now and then a little of it is absorbed in the natural drainage toward the Delta!

Let the Baptists from the regions round about, and those from over against the rivers, rally in large numbers to this meeting. We will care for you. But watch your step, and write Brother Bell, so he can arrange with the traffic cop, in case you exceed the speed limit; we are quite conservative down here!

J. W. STORER.

AN OPPORTUNITY

By T. J. Moore

I am pastor of a church to which Miss Pearl Grantham, a teacher, belongs. Her brother, Rev. D. R. Grantham, a very promising young minister, died a year or two ago.

Through Miss Grantham I learned of the well selected and splendid library her brother left. At my request she furnished me a list of the books. They are all new, many of them not having been unpacked.

The cost to him was not less than \$300.00. There is not a volume among the selection but fills a need in every minister's library.

Now here is my suggestion: Let some big-hearted man or woman whom God has favored with the ability, buy this library and make a present of it to some struggling, studious preacher. I believe that the entire library can be bought for \$150.00. If any reader of this becomes interested let him write to Miss Pearl Grantham, Sidon, Miss.

SOME GREAT MEN COMING

We are glad to announce the coming of Drs. Mullins, Truett and Scarborough. Dr. Mullins will speak at the following places: Tupelo, March 2, 11:00 a. m.; Corinth, March 2, 7:30 p. m.; Meridian, March 4, 11:00 a. m.

Dr. Scarborough will speak as follows: Regional Conference, Hattiesburg, March 8, evening; Regional Conference, Meridian, March 9, 11:30 a. m.; Clarke College, Newton, March 9, 7:30 p. m.; Mississippi College, March 10, 11:00 a. m.; Jackson, March 11, 11:00 a. m.

Dr. George W. Truett will speak once in Mississippi later on in the spring. Definite announcement will be made later.

ENLISTMENT MEN BUSY

We hope the brotherhood at large fully appreciate the faithful work being done by the six enlistment men. They are cooperating in a splendid way in shaping up our plans for the Spring Cash Campaign. The outlook is bright for the greatest year's work in the history of Mississippi Baptists. Every worker is pulling tight in the collar. We can feel the momentum gathering for the great "Catch Up Campaign" in April.

Gov. Pinchot is determined to make Pennsylvania dry by enforcing the prohibition law. He's got a job on his hands but he's a Hercules and a good sport.

A word to churches having the Baptist Record in the budget. If the paper goes into every home a special price is made of \$1.50. This is done to induce a larger list of subscribers and because it is supposed to save correspondence and the trouble of collecting from each individual. To do this it is necessary that the payments be made promptly in advance; annually if convenient; if not, then semi-annually or quarterly. But our policy is cash in advance. We cannot continue the paper either to individuals or to a church when the subscription is not paid.

Blue Mountain College will celebrate its Semi-Centennial on March 3d. All former students of the college are invited to be present. Entertainment free. Send your name; and tell all former students to come. Write Mrs. Manning Hudson.

It is said that sixty per cent of the timber in this country has already been used up and that the remainder is being destroyed four times as fast as it is being produced. Something will have to be done speedily or we will be another China with alternate floods and famines.

Ludendorf made a visit to Austria to draw the people into sympathy with his purpose to form a military alliance. He met a very hostile reception and beat a rapid retreat.

The Board of Trade in Vicksburg is working against the Towner-Sterling Education Bill. Some people will be surprised at their sudden interest in Education. Others will know where the opposition started.

A good deal is being said, and properly, about the lax way of receiving members into the church, without requiring sufficient evidence of conversion. But doesn't the trouble go further back and deeper than that? Are you sure that people would know the way to be saved from the kind of preaching they hear? Let's be sure that the gospel is so preached that men will repent and believe and be saved.

It is said the number of Baptists in Spain has been doubled in the ten years Southern Baptists have been working there. They propose to publish a paper and start a theological seminary.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. I. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1915, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words and marriage notices of 25 words, inserted free. All over the amounts will cost one cent a word, which must accompany the notice.

TO MAKE ONE WISE; OF UNCHRISTIAN EDUCATION

There is no room for difference of opinion as to the need of more general education and of better education. Some progress has been made in this line and more is greatly needed. As the awakening comes (and it is coming) there is the most urgent necessity that our education shall be of the right kind. Not everything that goes under the name of education is good, not even everything that goes under the name of Christian education. It is our purpose here to speak of the negative or opposite side of this question, that is of Unchristian Education. There can be no sort of doubt that some things that pass under the name of Education are positively antichristian.

Let's go back to the beginning, back to where the Bible tells us the human race started, and see where a distinctly unchristian education was introduced. It was a school in the garden of Eden, under the shade of a tree which is called the tree of the knowledge of good and evil. The woman is found hanging around looking at it when the devil puts in an appearance just at a weak and critical moment with the question as to whether she has been forbidden to eat any or all of the fruit in the garden. Her reply was true, that they could eat of any tree except this one. She is told that she has a mistaken notion about the consequences of eating this fruit, that on the contrary she will find it very beneficial. And when she saw that it could "make one wise" she took it and ate it.

This is truly the university for Unchristian Education. For one thing it had the wrong instructor. The devil was at the head of this institution. Nobody need think he will get rid of the devil by going to school. You do not necessarily do this by going to church. See the first chapter of Job. The devil began early to transform himself into an angel of light, an instructor, a guide of youth, a promiser of wisdom, the best source of information, a teacher, professor or even a preacher. He could correct some wrong impressions which God had made on the minds of Adam and Eve. He can to this day point out some mistakes in the Bible and show where improvements could be made in it. A school is an excellent place in which to do it. He can even hint some slight defects in the character of God. He doesn't want you to know as much as he does. He is keeping you in ignorance for his own purposes. You can know as much as he does and be as wise as he is. Thus Satan argues. He is running a famous school under the boughs of this big apple tree.

Beloved, there is no more important thing in education than in getting the right kind of people for instructors. The books are important, the place is significant, the equipment is a matter of great concern, but if you've got the devil in the professor's chair he can bring ruin not upon the institution simply but upon the souls of the young men and the young women. He can turn the instruments of instruction into the implements of

perdition. Look to the men and the women who are teaching your boys and girls.

In the second place this Unchristian Education has the wrong object. That is, the wrong object makes it unchristian. To make one wise: that sounds good to many. Spoken with the right accent it is good. Gotten for the right purpose it may be noble. But it is not an end in itself. If it becomes so it is essentially selfish. In that case it is what James speaks of when he says it "is not that which cometh down from above, but is earthly, sensual, devilish", or "earthly, animal, demoniacal". An education which is sought simply or primarily that it may enable one to hold his own in competition, to surpass others in selfish gain is essentially unchristian. The sharpening of one's wits may mean simply the whetting of a sword. The education which is Christian is essentially a preparation for service; the fitting of the young man or young woman better to serve God and his fellows. You may call this atmosphere or what you will but it is an essential quality of Christian education. An education may make you a butcher, or it may make you a baker or a candlestick maker. It may qualify you to destroy men's lives; or it may fit you to nourish them with the real bread of life. Or it may enable you to furnish light, or a glorious candlestick, for a whole generation, or for generations to come. In the latter cases it is a Christian Education. In the first case it is Unchristian Education.

The third quality in Unchristian Education is its wrong method. The pedagogists and the psychologist tell us that in education the necessary process is from the known to the unknown. The original method of the devil and the one which many of his present day representatives follow is to destroy all that is known and start with the unknown. They clear the field of all knowledge or faith and start digging in a fog bank with a doubt and a question mark. They change the definition of science from classified knowledge to classified ignorance. They seek to cast doubt upon all the assured knowledge of the past by saying, "Yea, hath God said?" And then essay to overthrow it by saying "It's all a mistake".

These ancient and modern serpents that coil about the tree of knowledge would promise you independence. They are liberal and would liberate you from all the thralldom of the past, from the manacles of tradition and the chains of faith: "Ye shall become as gods, knowing good and evil"—alas and evil. It is much as if one should promise you freedom from the control of all natural law. How would you like to be liberated from the law of gravitation? You would find it hard to settle or stay put. How would you like to be immune and no longer amenable to the law of light, or sound or heat or electricity? In other words, how would you like to be dead? That is what one becomes when he is no longer subject to the will of God. That is what unchristian education promises you. And God said when you do it you die.

The devil promises you a short cut to knowledge, through disobedience, through disregard of God and his will. It is a marvelous emancipation, this eating of the tree of knowledge that you may know all that may be known, good and bad. And where do you wind up? In the madhouse of agnosticism. Wonderful, isn't it, that one starts out under such promises with such prospects, to know it all; and winds up by knowing nothing, an agnostic.

How sweet sound the words of the Master as he prays the last time with his disciples: "This is eternal life that they should know thee, the only true God and Him whom thou didst send Jesus Christ." The graduates from the devil's school are like a scathed and seared tree, ruined by the fire, and will never bear fruit in righteousness, wisdom and service.

First Church, Knoxville, Tenn., has let the contract for a half million dollar church building.

FOUNTAIN OF PERPETUAL YOUTH

Hernando DeSoto never found it because he didn't know where to look. The members of the Mississippi Baptist Education Commission located it last week, when they made a visit to the Baptist colleges of Mississippi. These schools are bubbling fountains from which young men and young women are pouring out and into the stream of civic, social, economic and religious life. If that isn't the fountain of youth, where would you find it?

On Tuesday they found themselves at Mississippi College. The chapel hour was enlivened by a speech from Dr. H. L. Martin of the Commission and Drs. W. H. Morgan and B. W. Griffith of the Board of Trustees. The trustees and the commission had a joint business session from nine to twelve and again in the afternoon. This is the first effort of the two bodies to hold a joint session and they are learning better to co-operate in their common task. As a result of it there will likely be more efficient work in the future.

From here the commission made a visit to the Woman's College at Hattiesburg. If young men are interesting, they will admit that young women are more so. President Johnson showed abundant hospitality and graciously gave the members of the commission a chance to talk to the girls, all in the chapel. The speakers greatly enjoyed it. But they enjoyed still more the sample of college life given by the young ladies in songs by the glee club, "yells" by the entire 500. If ever there was a fountain of youth this was it. But this was not a "pleasure exertion". So the commission met with the board of trustees and soon a good understanding was reached and a basis of cooperation in future plans fixed up. The commission examined into every detail of the college property, beginning with Dr. Ross' new hospital and including every building from cellar to garret. They expressed themselves as delighted with all that they saw, ate two good meals with the girls and faculty and went away with gratitude and a prayer for this young institution that has made such marvelous growth.

The next day found the commission at Clarke College at Newton, busy with the trustees of the college in planning for future strengthening of the institution. Dr. Carter has resigned and a new president and strong faculty is assured for the future. The present men and women provoked the admiration of the brethren by their heroic self-sacrifice for the cause. They have won a place in the hearts of all who know their work and their worth. The trustees have agreed to raise a goodly sum for equipment and the commission will support them with a larger sum. All the commission expressed themselves as heartily committed to the school for the future, some who had been doubtful saying they were fully satisfied that it is a necessity of our work. At the chapel we looked into the faces of a bunch of young men and young women who would be an inspiration to the best teachers in America, and whose numbers all believe will be doubled next year.

Reaching Blue Mountain about sunrise on Thursday morning the members of the Education Commission and of the Board of Trustees alighted on frozen ground to find a very warm reception. After breakfast with a big family of girls they proceeded on a tour of investigation from the power house at the foot of the hill to the top of the mountain. It was not intended as a pleasure trip but for business, but there was joy in it throughout. Outside of forty-five minutes in chapel and the social relaxation in the dining room, the whole day was spent in examination of the property and in earnest conference about the future of the work. Like the trustees of the other schools these trustees adopted the by-laws by which their work is to be operated in the future, trying to better systematize the work and distribute responsibility. The trustees and Dr.

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Lowrey are taking their task seriously as well as joyfully.

Not all problems were settled; differences of opinion were freely expressed; and some matters await future development. Here as at the Woman's College the question of standardization has to be worked out, now that the two colleges are prepared to get on the accredited list so that there will be no discrimination against their graduates teaching in the high schools. How shall provision be made for girls not able to enter the Freshman class? How shall adequate equipment be secured? How shall we meet the growing educational needs of our people and of the whole state? We are prepared to do more than ever before, and more is yet to be done. The interest of the Education Commission has been quickened by what they have seen in our schools, their ambition awakened, their admiration also for the men and women in the schools, and they went away with an earnest prayer for their prosperity.

THE COMMISSION AND THE COLLEGES

At the suggestion of Professor D. M. Nelson, the Executive Secretary of the Commission, it was decided some six weeks ago that the Commission should visit the four colleges owned by the Convention, and arrange for a meeting with the Boards of Trustees of the several colleges at the offices of the colleges.

The Commission was of the opinion that uniform by-laws, with such adaptations as were necessary should be adopted by the several Boards of Trustees, with a view of enabling the Boards of Trustees to better function, and with a view of improving the handling of the financial matters of the schools.

The Commission, after carefully considering the audit and reports of the several colleges, had reached the conclusion that the financial affairs of the colleges should be handled with more system than had heretofore prevailed.

The Commission is composed of nine members: A. H. Longino, P. I. Lipsey, R. B. Gunter, S. E. Travis, L. L. Tyler, H. L. Martin, A. S. Bozeman, O. B. Taylor and W. M. Whittington. The Executive Secretary accompanied the Commission.

We are glad to report that all of the schools adopted in principle the proposed by-laws and agreed that hereafter the several Boards of Trustees would really function.

We are in the education business to stay. This is not merely an enthusiasm of the moment. We are laying the foundations broadly and deeply for we must build Christian education in Mississippi.

Mississippi College

The Commission spent Tuesday, February 13th, at Mississippi College, with eight members of the Commission present, one member being absent on account of illness. Practically all of the time was spent in conference with the Board of Trustees and the Commission was unable to complete the inspection of the buildings and grounds, and a Committee has accordingly been appointed for this purpose, who will make report to the Commission.

A new day has dawned for Mississippi College. The joint meeting was in a spirit of helpfulness and co-operation. The Commission was greatly impressed with the high standard of the student body, and with the fine enthusiasm that prevails. It developed that the funds that have recently accrued to Mississippi College so long and so much needed, have been wisely invested. The President and the faculty have taken new hope. They have re-dedicated themselves anew to their high and holy calling.

Every member of the Commission was overjoyed with the possibilities for Mississippi College and with its increased facilities for rendering better service. Great things are expected of Mississippi College in the future. The location is ideal. The endowment has been more than doubled. The traditions and ideals of the school are fine.

Woman's College

Wednesday, February 14th, was spent at the Woman's College, with seven members of the Commission present. There was an enthusiastic joint session with the Board of Trustees. The marvelous growth of the Woman's College has been made possible by the loyal and sacrificial support of the resident members of the Board of Trustees. They are open to suggestion. Their eyes are to the future. They have constructed wisely and well. The chapel exercises in the College chapel will long be remembered by the members of the Commission. We were privileged to look into the faces of more than 400 of Mississippi's best and choicest girls.

The intellectual training of the girls is well provided for. Their moral training is not neglected.

The Commission was especially well pleased with the conditions of the institution. The campus and the buildings are well cared for. The rooms and equipment are exceedingly well cared for. They take great pride in the appearance of every room and of every hall. The new hospital is well located and is a great addition to the institution. Mississippi Baptists built wise and well when they established the Woman's College.

Clarke College

Thursday, February 15th, was spent, with eight members of the Commission present, at Clarke College. There was a joint meeting with the Board of Trustees. The whole situation was carefully and prayerfully considered and after an all-day session and after a careful examination of the material and equipment, the Education Commission decided that Clarke College ought to live and that it must be supported. We concluded enthusiastically that Baptists would be recreant to their duty if they did not maintain and support Clarke College.

We were pleased with the student body. The College has done great things with little means.

As a result of the joint deliberations of the two Boards, it is confidently believed that Clarke College will have an attendance of at least 150 next session, with a faculty second to none, and the Education Commission is determined that henceforth there is a place for Clarke College and that this place must and shall be filled.

Blue Mountain College

Friday, February 16th, was spent at Blue Mountain College, with only five members of the Commission present. Dr. Gunter, already familiar with the institution and its affairs, left us at Newton, and Brother Bozeman on account of illness, was unable to attend. Brethren Travis and Tyler, because of pressing professional engagements, left the other members of the Commission at Newton, with the understanding, however, and with the promise on their part, that they would attend the Centennial Celebration as representatives of the Commission and familiarize themselves with the local conditions.

The Commission found that the students at Blue Mountain College were well cared for. The grounds and the campus were in fine shape. The buildings were well heated and well ventilated. No better work is being done in any institution in the South than the work in Blue Mountain College. There is no safer school in all of the land for a girl than the home of the Lowrey's land for a girl than the home of the Lowreys and Berrys.

The student body is second to that of no female institution in the South. The Commission was greatly pleased with conditions at Blue Mountain College. It is almost a Baptist shrine as well as a Baptist educational center. We were impressed with Blue Mountain and its possibilities as never before.

The members of the Commission are acquainted with the student bodies of other colleges in Mississippi and in other states. We were privileged to go on this tour of inspection where we have come to know our colleges better and to appreciate

ate their work more, to look into the faces of 1,200 of as fine girls and boys as can be found in all of the Southland. The standards maintained by the students are high. We are determined as never before to reconsecrate and rededicate ourselves to the cause of Christian Education in Mississippi.

W. M. WHITTINGTON,
President.

Rev. J. A. Taylor, pastor of the Brookhaven church for five years, stated upon the sixth anniversary of his pastorate, that within that period he had received into church membership 606 persons, performed 114 wedding ceremonies, conducted 86 funerals and preached 520 sermons from the local pulpit. During the five years the debt of \$7,000 remaining upon the church building has been paid, payment completed upon the \$7,500 pipe organ and a Sunday School annex provided at a purchase price, including repairs, of \$2,600. Gifts for benevolences in 1922 were more than \$5,000 as compared with about \$1,500 in 1918. Local expenses, including a payment of about \$4,500 on the church, were \$7,700 in 1918 and were about \$8,500 in 1922.

The editor of the Alabama Baptist thinks that the deadly serpents against which the disciples were promised immunity were not sure enough snakes but just Pharisees or something like that. By the same method we suppose that the deadly poison which they might drink is false doctrine. Is it not better to say that Jesus meant that they would be preserved against danger while in the discharge of duty as Paul was from the serpent at Melita, and not promised protection when trying to show off like some Holy roller of today. "Thou shalt not tempt the Lord thy God". Or one may take refuge in the fact that there is considerable doubt as to the genuineness of these last verses of Mark.

Why don't men who use a pulpit or a professor's chair to advertise their infidelity step down from the place which was erected for the teaching of orthodox Christianity and take their chances in a free for all forum? The answer is easy. They would create no commotion and attract no attention whatever. Their light would go out like a spark in the ocean. Those who believe as they do (or rather disbelieve as they do) will not erect pulpits or chairs for them, nor support them financially.

Let us not get things turned around. Our purpose should be to have more in order to do more; and not to do more that we may have more. This is the way Paul puts it: God is able to make all grace abound unto you, that ye having always all sufficiency in everything, may abound unto every good work. It is true that if we do more good with what we have, God will give us more; but we should desire to have more that we may be able to do more good with it.

University of Iowa has received from the General Education Board and Rockefeller Foundation two and a quarter million dollars for new hospitals, laboratory and equipment.

Dr. Geo. W. Truett will preach the sermon at the opening of the Baptist World Alliance in Stockholm next July, and it seems probable that Dr. Mullins will be elected President.

The Baptist Student for February has a front page picture of two of the buildings at Blue Mountain College.

Baptists in Tuscaloosa, Alabama, have multiplied ten fold in thirty years. The population three fold.

It is said that people in the United States pay fifteen times as much for luxuries as for public education.

Mississippi Program

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

THE SPRING CASH CAMPAIGN

APRIL CATCH UP MONTH I. PURPOSE

To lead every church and every member of every church to catch up the slack in the great 75 Million Campaign. Many subscribers have fallen behind with their payments. In order to catch up, some will have to borrow the money. Others will have to make some unusual sacrifice. In either case let us catch up. Once we catch up, let us stay up to the end. One more year after this Mississippi must close with victory.

II. PREPARATION

In preparation for the Cash Campaign many important meetings are being held. Take note of them and do your part to make each of them a success.

1. Three-Day Bible Institutes during February in every Association where they can be arranged.

2. Seven Great Regional Conferences one week following the first Sunday in March.

3. All-Day Rally in every association in March after the second Sunday, following the Seven Great Regional Conferences mentioned above.

Besides these meetings, special place will be provided on the program for stressing the great Campaign in all other meetings to be held during the spring—the Sunday School and B. Y. P. U. Convention, the W. M. U. District Meetings, the W. M. U. State Convention, etc. A state-wide effort will also be made to have the men join with the women in the March Week of Prayer for Home Missions.

III. PLAN

All Day Meeting in Every Church. During April an All-Day Meeting will be held in every church in Mississippi on the regular preaching day, when, by previous arrangement with the church and pastor, a special cash offering will be taken for the 75 Million Campaign, to be followed up by the local forces until every member is seen. Full time and half time churches will be asked to devote one Sunday in April exclusively to this cause. Special contribution envelopes will be furnished by the office for taking this offering. Cash given at this time will be credited on Campaign pledges, when the contributor has made a pledge.

The Associational Organizer will plan a complete schedule for these All-Day Meetings in all the rural churches, and secure capable laymen and other workers to visit the churches on these special days and assist in the work. Strong pastors should also be used on the afternoon program at these meetings. The office will undertake to arrange a schedule of all-day meetings in all the railroad churches for putting over a similar program.

Five Hundred Men's Banquets. In every town and city church, and in many of the rural churches, Men's Banquets will be arranged for by the local workers on some week night just preceding the all-day meeting in the church in April. These Banquets will be for good-fellowship and for planning in a definite way for the great sacrificial offering that will be made on the following Sunday.

In cities where there are two or more Baptist churches, it is suggested that they unite in arranging for their banquet, and that a great united, city-wide cash campaign be planned for the Sunday following the banquet. (For further information write for tract entitled, "Five Hundred Men's Banquets".)

Special Day in Sunday Schools. Fifty thousand dollars will be raised in the Sunday Schools of Mississippi on Home and Foreign Mission Day, last Sunday in March. Suggested quotas will be announced for each Sunday School, and then each school

will accept its quota and apportion the amount out to the various classes and departments. In this way it will be easy to raise the amount asked from each school.

This offering will be over and above the pledge of the individual to the 75 Million Campaign, but the total given will go to the credit of the church to which the school belongs. This will help many churches to catch up the slack in their payments as shown by the books at the office.

IV. PUSH

Yes, it will take push and perseverance and most everything that starts with "P" except procrastination. It will not do to wait. Get a good ready. Look after every detail. Associational workers take notice.

Here are some of the things that must not be delayed:

1. Plan early and announce early the All-Day meetings in the rural churches for April. Pastors and churches should consent to have these meetings. They will need to make special preparation for them. Fullest cooperation should be secured in making the day a success.

2. Begin early to secure capable workers, within your own association if possible, who will go to the rural churches on these special days and assist in putting on the program.

NOTE:—Special contribution envelopes for use in taking the offering at the All-Day Meetings in April will be sent direct to the 75 Million Campaign Treasurer of the church. When no Treasurer is named they will be sent to some other interested worker in the church.

For other information write to N. T. Tull, State Organizer, Jackson, Mississippi.

FIVE HUNDRED MEN'S BANQUETS

WHERE?

In every city church, in every town church, in many country churches, everywhere in Mississippi. There is no restriction—if you want one, have it.

WHEN?

On some week night in April, preferably on the week just preceding the Sunday that will be devoted to the interests of the 75 Million Campaign. Every church in Mississippi, town, city, and country will give a regular preaching day in April, every service, to the Campaign. The church will start an offering on that day, to be followed up until every member has had an opportunity to give. Payments on pledges will be solicited. Free-will offerings will be accepted.

WHY?

Why have a banquet? To get together all the men of the church, to enjoy the fellowship, and—is that all? No. To plan for setting forward the cause of Christ. God's holy cause needs money, the money Mississippi Baptists have promised. The red-blooded business men of our churches, who do things—anything they want to do—will get together, talk about it, plan it, and go out to do it. Do what? Raise the money, all the money the church is behind, and then some. Many have not promised anything, and have not given anything. These must be reached. Many are behind with their payments on pledges. These must be urged to pay up—borrow if necessary, sacrifice if they must.

HOW?

How have a banquet? That's easy. Appoint a committee on arrangements. Some places it will suit best to prepare the banquet and charge so much per plate. Some places the ladies of the church will volunteer to prepare and serve the banquet. Some places it will be the old fashion basket spread. Any way, any how, just so the "eats" are there, good stuff and plenty.

Where there is more than one Baptist church in the city, they will, as a rule, cooperate in planning a joint banquet for all the men of all the churches. This will add to the interest and enthusiasm. Any way, it's one common cause that will be considered. No local interests, no church problems—just the great Campaign, its interests, its urgency.

PROGRAM?

Yes, there should be a well planned program. Live, practical subjects should be discussed. Talks should be short, snappy, to the point. For instance, such subjects as these: "What Christ expects of us." "Money and the Kingdom." "Why I am a Tither." "How to enlist men." "Has our Church done its best." "The Layman's place in Mississippi Baptist Program." "Obligation of our Church to the Weaker churches of the Association."

HELP?

Yes, we'll furnish help. Not hard to get help at a banquet. We will send an "outside man" wherever needed. But most of the talking should be done by the local men, the fellows who are going to do the thing themselves, and lead others to do it. It must be a time for decision, for determination, for getting ready for action.

REPORTS?

Yes, the church Treasurer should be prepared to state "How We Stand" on the 75 Million Campaign. He should also have a complete list of the membership, showing the amount pledged and the amount paid on the Campaign by each member. This list will be needed for the cash round up that is to follow the banquet, beginning with an offering on the following Sunday.

ORGANIZE?

Yes, organize at the banquet for the cash campaign. That is, read out the committees that will do the work, when they will do it, how they will do it. Besides this, a thoroughly organized effort should be made to get the men to attend the banquet. Announcements in local papers, from pulpit, in Bible classes, personal invitations, letters. Get 'em there, give 'em a man's job.

MARCH WEEK OF PRAYER

We hope the pastors will enter heartily into the effort to have the men of the churches to join with the women in the March week of prayer for Home Missions. We are sure the women will gladly modify their plans so as to make it convenient for the men to attend. The men need the information that will be used in these meetings, and the great cause of Home Missions needs the interest and support of the men, especially at this time when the Home Mission Board is struggling with a crushing debt.

Watch the W. M. U. page for announcements and suggestions for the week of prayer.

BIBLE INSTITUTES IN FULL SWING

There are many Bible Institutes being held this week. Some have been called off or postponed on account of bad weather and sickness. Notwithstanding the difficulties, we feel that the effort to have these institutes has been amply justified. There can be no better preparation for the work before us than a prayerful study of God's word, together with the fellowship and counsel that form a part in these meetings.

(Continued from page 1)

AT CLINTON

I delayed answering your favor of recent date, because the Baptist Record was put into our budget before I came to Clinton, and I was not familiar with the facts.

As nearly as I can get them the facts are these: The matter was first taken up in the board of deacons, and a sufficient amount was added to the budget recommended to the church, to place the paper in every home. Then this budget was adopted and raised.

This plan has been in operation some two or three years, and there has been no trouble about it whatever. It is one of the regular items in our annual budget.

In my judgment it is not only the best, but the only sane way to get our denominational paper in the homes of our people, and it will far more than pay for itself in returns.

We have a live, aggressive, and orthodox paper, that should be accorded its rightful place as one of the greatest assets that we have.

Cordially and fraternally yours,

B. H. LOVELACE.

AT MATHISTON

I have your letter asking how we put the Record into all the homes represented in our church. There are just two things about that. First, the pastor, at every opportunity, stressed the vital importance of the paper in our church and denominational life. Then the matter was presented to the church in conference, where it was voted unanimously to include the Record in our local budget. Given, a regenerate and informed people, and they will usually do the right thing.

The Record is very helpful. We are happy in our work. Cordially, S. G. POPE.

AT SALLIS

I have your letter asking that I write you telling how I got the Record in every home. I first started out with a bed-rock conviction that my people could not possibly have the growth in grace that I desired for them to have without the Record, and that they must have it if I had to pay for it out of my salary. Then I went to God in earnest prayer and asked him to put it over for me. This done, I got in the road and stayed there until the job was completed. To my delight I found "The Lord" working ahead of me. I can never thank Him enough for giving me such splendid people to work with as I have on my new field.

Fraternally yours, W. S. LAND.

AT MONTICELLO CHURCH

Under the leadership of Dr. M. O. Patterson, during the wail of financial depression all over the land, Monticello Church placed the Record in the home of every family of the entire membership.

How it was done: The pastor and deacons made up the budget of local expenses including the Baptist Record and submitted it to the church for approval. After the plan was adopted by the church, an every member canvass was made for the purpose of getting subscriptions for the local expenses including the Record (said canvass should be thorough), and envelopes were placed in the hands of every member. The paper is paid for out of the budget funds quarterly in advance.

Results: Our people were so unified and strengthened that the dream of many years of locating a pastor in our midst and of going to half time and procuring a pastorium began to materialize. And now we have Rev. C. E. Bass as our pastor for half time living in Monticello in a beautiful home purchased by the church. The work is growing by leaps and bounds, people and pastor happy.

Brethren, include the Record in your budget and place the paper in every home of your church. It is a paying investment.

Respectfully, D. M. LEE.

AT ROLLING FORK

The story of putting the Record into every home of our church at Rolling Fork is a very short one, but here is how we did it.

Took the old subscription list, revised it so as to put the Record in reach of every member of our church, and instructed the treasurer to pay the amount out of the budget.

At Glen Allen a committee was appointed to make a canvass. They secured subscriptions from those who could and would pay for the paper. Then we added to that list those who, for any reason, did not subscribe and paid for them out of a fund that had been provided for that purpose.

The third Sunday in January was a good day for us at Rolling Fork. One member opened up her heart and gave \$500.00 on the parsonage debt. This deed provoked others to good works and another \$500.00 was pledged, cash, making a total of \$1,000 paid. Another \$500 and the slate will be clean. Then for a new church.

A B. Y. P. U. was organized the first Sunday in January and the prospects are fine for some real live work.

Anguilla got happy about Christmas and gave us a considerable pounding. We are deeply grateful for it all.

Sincerely,

MADISON FLOWERS.

HOW IT WAS DONE

Four of my churches have the Baptist Record in every home. The only way to do the trick is to do it. Start with the determination to succeed. If the pastor is doubtful it is sure to fail. Committees are not enough. You must take time and see all in person that do not come easily, and keep on keeping on, and the thing can be done. There will be a few families that will not subscribe in every church. These must be provided for by the church, either by special collection or out of the budget. In one of my churches the leading families paid \$2.00, letting the overplus go to pay for those who fail. This saved any special collection or going to the budget. I am happy in the results and want to say to my fellow pastors that it can be done anywhere if the proper sacrifice and effort are put forth and if we don't get discouraged and quit—but just keep on keeping on.

Yours to win,

R. L. BRELAND.

AT TYLERTOWN

Our church has a strong finance committee composed of some of our most successful and spiritual business men, who consider all the financial problems of the church.

This committee considered the matter and the need of putting the paper in the homes of all our people.

This committee goes carefully over all the financial conditions and needs of our church at the beginning of each year and makes a budget to include all the local expenses of the church for the year, itemizing the budget showing the amount needed for each cause and then recommends this budget to the church for adoption, when the church in conference passes on it.

Three years ago the finance committee after due consideration placed in the budget an amount sufficient to put the paper in each home, the church adopted the same and each year since such provision has been made in the budget. We find the budget is more easily raised and the paper being in it appeals to many in making their pledge. Try it and find it will pay.

W. A. ROPER.

AT HATTIESBURG

This is the way we put the Record in our church budget: The pastor called the attention of the deacons to the importance of having our people read the Record and thus inform themselves about the denomination's activities and enterprises and its progress in these. The point

was made that the Record in the homes of the people would in a measure take the place of an assistant pastor. This was done in the monthly business meeting of the deacons a few months after the present pastorate began. The deacons were ready to give their endorsement to the plan and recommend it to the church. Happy the pastor whose deacons are ready to co-operate with him.

This was about September, 1920, and in order to get the church ready for the plan it was thought best to work up to it by sending out a circular letter to the membership suggesting that every one who wished to make a contribution for this purpose, that is, that every member in the church might get it for the last quarter in the year, put a contribution in an enclosed envelope and drop in the plate. The plan met with so general a response that we had no difficulty in getting a unanimous vote by the church to put the Record in the budget for 1921. It has been there ever since. We believe it is just as important to put the denominational paper in the budget as it is to put the Sunday School literature there. For a church the size of ours it costs close to \$400 a year, but we think it worth the money.

This plan was made easier for us by the club rate of \$1.50 per year. I doubt that we could have gotten our people to follow the plan unless this reduction had been made. On the old basis under private ownership the paper had to pay its own way or go out of business. Under the present plan of denominational ownership the question naturally arises as to how much the paper is worth as an enlistment agency. What a debt we owe to the men who kept our papers going before we realized their necessity to the ongoing of the work of the denomination!

W. F. YARBOROUGH.

AT MENDENHALL

Dear Record:

We have the Record in every home of the Mendenhall Baptist church. We had the matter presented by the pastor, with an explanation of the Record's mission to the denomination, when the church voted to put it in the budget. Very simple and satisfactory. That is the only way to do it.

Yours, J. P. WILLIAMS.

HOW HE DID IT

While at Raymond we had a total budget in which we included the Baptist Record fund. The total budget should take care of all home expenses and the Seventy-five Million pledges.

At Pelahatchie we had the double budget, one for home expenses and one for the Seventy-five Million, and we included the Baptist Record fund in the home expense budget.

At Woodville we have the total budget, and the Baptist Record is included.

The above plans do not take care of the Sunday Schools, B. Y. P. U.s, Y. W. A.s, Sunbeams, etc.

Cordially yours, G. H. SUTTLE.

AT TUNICA

I will attempt to tell how we put the Baptist Record into every home where there is a Baptist. First I talked the value of the paper going into the homes, this to individuals and from the pulpit. Second as soon as there were expressions of approval, I presented the matter to the deacons and they heartily approved the project and also recommended it to the church. Third the church voted to send the paper to each home where there was a Baptist, and to pay for the same out of the local church budget. With a membership of one hundred and fifteen we have to send over fifty copies in order to reach them all, and in addition to these we send a copy to each of the resident pastors of the other denominations. The paper has been coming to them for over twelve months and has paid for itself many times in interest and in money.

Yours for service,
HOSEA B. PRICE, Pastor.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. C. LONGEST, *3rd Vice-President*, University
 MRS. J. K. ARMSTRONG, *4th Vice-President*, Louisville
 MRS. JAMES CHAMPLIN, *5th Vice-President*, Hattiesburg
 MISS JENNIE WATT, *6th Vice-President*, Columbia

MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson
 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton
 MRS. P. I. LIPSEY, *Recording Secretary*, Clinton
 MISS FANNIE TRAYLOR, *Young Peoples' Leader*, Jackson
 MRS. D. M. NELSON, *College Correspondent*, Clinton
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson
 MRS. HENRY F. BROACH, *White Cross Work*, Meridian
 MRS. H. J. RAY, *Mission Study Leader*, Grenada
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson
 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

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 MRS. H. L. MARTIN, *2nd District*, Indianola

MRS. Wm. B. JONES, *3rd District*, Baldwin
 MRS. R. L. CARPENTER, *4th District*, Crawford

MRS. W. J. PACK, *5th District*, Laurel
 MRS. E. W. HEWITT, *6th District*, Summit

PINGTU WOMAN'S WORK, 1922

We look back over the year we feel the women of Pingtu county have much for which to be thankful. The work has gone forward in many ways, souls have been saved, classes have been held for both Christians and inquirers throughout the county, W. M. S. and auxiliary societies have been organized, blessings too numerous to mention have been received. We have truly verified that "God is able".

The usual two weeks Bible conference with Bible-women was held in January as a preparation for the year's work. The talks being mostly inspirational and doctrinal. There were in attendance not only the 17 Bible-women but also several young lady teachers and other Christian leaders. Then in mid-summer the Bible conference for all Christian workers of North China was held with us here in Pingtu, this was of great benefit to our workers.

At the meeting of the North China Association last November a graded Bible-reader's course was adopted. This has been pushed with much vigor in Pingtu county especially among the women, resulting in more than 700 certificates being awarded here. This was very encouraging as a large number of our people, women in particular, are illiterate. The churches have been so stirred by this that we are hoping to receive 3,000 or 4,000 certificates the coming year. Our aim is:

Every Christian praying daily,
 Every Christian reading Bible daily,
 Every Christian winning at least one to Christ this year,
 Every Christian giving.

We have not reached the goal but God is blessing our efforts.

Our W. M. S. and auxiliary societies are doing good work, not just like the well organized societies in the home land, where there is so much literature available and where every woman can read and keep in touch with the newest methods. But in our small way we are serving Him through W. M. U. We, however, have societies in only 12 of our 29 churches, not that the other churches would not gladly have societies organized, but cannot for lack of leaders. In some churches there is not one woman who can read and write sufficiently well to in any way carry on. Last spring while visiting a newly organized church one of the leading ladies asked that we help them organize a W. M. S. but as she reads very poorly and does not write at all and as there is not one lady in the church who does, it was suggested that we wait till some of the girls graduate from high school, but they were anxious, and again and again insisted, so it was finally decided that the young man who teaches the village school should act as secretary for them and the Bible-woman, who is not resident and who can give them only half time, be their president. We organized with more than 20 earnest women. I am happy to report that the W. M. S. has been a blessing to these women.

Our opportunities as well as our responsibilities are many. There are many open doors, within the bounds of the churches of this county, there are some 1,500 homes where there is a Christian husband, father, brother or near relative but

where the women folk have not become Christians. What a blessed privilege it will be to bring these women to know our Savior. The missionary was visiting recently in one such home. The old lady of the home did not at first hear gladly, she for a time feigned deafness, but later became more and more interested, and then after a little invited the missionary to help her tear her paper gods from the wall, saying that she too wished to worship only the true God. As the hideous paper idols were being torn from the wall the few Christians present broke forth singing and rejoicing. One little song which they sang translates something like this: "The false gods go, the true God reigns, this home is truly blessed." And then there was prayer of thanksgiving, surely there was joy in Heaven too as this little woman turned from the gods that her fathers have worshiped through the ages to our loving Heavenly Father. The evangelist of that church was in just yesterday and was telling us of her love for the Savior and that she has been recently baptized. Now we need to teach her, and the many more like her, more perfectly the way of the Lord. I think you at home who have come up in Sunday Schools and Christian homes can hardly realize just how densely ignorant are these babes in Christ. Their background is heathen, and many of them cannot read. Pray for us as we try to lead them to a closer walk with Him, and pray that many, many more may be saved. You are workers together with us, we are all workers together with Him. Without your prayers and financial support we could not do this work. May He richly bless each one of you.

In His service, PEARL CALDWELL.

"FROM STRENGTH TO STRENGTH"

This is the title of a new mission study book, prepared by your Secretary. It is a book dealing with the work of our Home Mission Board. It was written at the request of Dr. Gray and Miss Leachman; and our Miss Mallory is urging that it be taken up by all our organizations during the March Week of Prayer.

A letter from the Home Board states that the books will be sent out on the 16th—that is today. We are hoping that they will reach the Baptist Book Store within a few days. And we trust each society will place an order at once.

The price of the book in paper is thirty cents, and in cloth sixty cents.

Do not fail to make an order early.

WOULD YOU LIKE TO HELP?

Beloved, I am bringing another call to your attention. Can YOU help a bit?

One of our frontier missionaries, who preaches solely to the Indians, is sorely in need of clothing. If you can aid a bit write me and I will send his measurements.

His only daughter, a young woman preparing to go to the foreign field, is also in need. Would you or your daughter like to help her with some much needed clothing? Then write me.

We are mailing to some of our Superintendents a letter asking for the past quarter's report. Please attend to this, Sister, as soon as you receive that letter. This is important.

ATTENTION FIRST DISTRICT W. M. U.
 "Everybody in District One interested in Woman's Work, and all visitors outside the District who care to come, are most cordially invited to be present at our District Meeting in Flora, Monday evening and Tuesday, March 12 and 13. All who are planning to come please send names to Mrs. P. E. Haley, Flora, Miss., and homes will be provided." (Signed, Mrs. J. B. Riley.)

DISTRICT NO. TWO

Dear Sisters of the W. M. U. of Second District:
 As you know our District Meeting will be held in Greenville on the 13-14 of March, opening on the evening of the 13th.

You can help make this the very best of all meetings by your prayers, co-operation and presence, all of which I covet; and this is just a little love message to each of you begging that you let nothing keep you away. Really you cannot afford to miss it, for we are to have with us not only some of our own State workers, but our efficient Young People's Leader, Miss Juliette Mather of the S. B. C. W. M. U. and one of our returned missionaries. It will be a rare treat to hear them.

The Woman's Missionary Society of Greenville is extending to you a most cordial invitation. Send your names to Mrs. H. H. O'Bannon, Greenville, Miss., and a home will be provided for you.

You will miss a great blessing and I shall be disappointed if you do not attend. Won't you come?

(Signed, Mrs. M. F. Doughty.)

The W. M. S. of Lucedale expresses thanks to Mrs. A. K. Loftin, "our former president who has so faithfully served us for three years. With great pleasure we recommend her to societies in need of a wise and helpful leader in the new field to which they have been called."

Dr. B. D. Gray will preach the dedication sermon in the new church at Leland Feb. 25th, and will preach for Pastor Martin at Indianola at night. Pastor Morgan will have a week of dedicatory exercises, including two addresses by Dr. H. L. Martin, two by Mr. J. E. Byrd, two by Pastor R. Q. Leavell and two by Dr. J. T. Henderson, Secretary of the Laymen's Work of the Southern Baptist Convention.

J. A. Bass, who takes the B.A. degree at Mississippi College in May, has accepted the call to Cascilla and Paul in Tallahatchie county, and will begin work with them at once, moving on the field June 1st.

Brother Fleetwood Ball traces his family tree back to connect with George Washington. It must be so, as nobody that is kin to Washington ever told a lie, however hard they may have been on trees.

Rationalism is the religion of the natural man. Revealed religion is the possession and experience of the regenerate man. There are two kinds of wisdom. Read James 3:15-17.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Columbia Training School

During the week Feb. 4-9 the Marion County B. Y. P. U. Training School was in session. The work was planned to cover every church in the county. Each church put on its own course with a local teacher reporting each morning the results of the day before. All did not report every day on account of no telephones, and the weather and sickness kept some of the churches from having their courses, but most of them carried out the plan and as a result of this plan for several years Marion county is one of the foremost B. Y. P. U. counties in the state. The work is planned and pushed from the Columbia church with the entire county co-operating. It was the pleasure of the two State B. Y. P. U. workers to be in Columbia for the week carrying on the work at Hub in the morning, the Industrial School in the afternoon and at Columbia at night. The Columbia church has five B. Y. P. U.s with a Leader over each. Of course each union has its regular corps of officers in addition to the Leader. The Leaders are: Senior No. 1, I. B. Purvis; Senior No. 22, G. I. Stockstill; Intermediate, Miss Eva Fortenberry; Junior No. 1, Mrs. G. M. Terry; Junior No. 2, Mrs. Sara Hathorn.

The Tutwiler B. Y. P. U.

Dear Bro. Wilds:

We have a B. Y. P. U. in our church of which we are proud, and we want to let our brother unions know we are on the B. Y. P. U. map of Mississippi.

We have just perfected the following organization for the new year:

Brother Kellum is our efficient leader, and is ably assisted by our pastor's wife, Mrs. J. A. Lee.

Opal Burson was elected president, and has already shown her efficiency and we feel sure she will make a good president.

Edward Everett was chosen vice-president, and he too has given signs of efficiency.

Tristan Knight was made secretary, and will perform his duties in a manly way.

Louise Jennings was elected as corresponding secretary and treasurer, and Floy Williams organist and chorister.

Linnie Collins was chosen group leader No. 1, and Herbert Everett group leader No. 2.

Now with this organization and every one doing his duty, we feel quite sure we will have a prosperous year.

Our motto is: "Come thou with us and we will do thee good." Num. 10:29.

Our aim is: "To enlist young people in our church and also to get all associate members we can", for we feel sure the truths taught in our

B. Y. P. U. Quarterly will do anyone good who studies them.

We have on roll twenty-eight members and our slogan is: "Every one win one." HERBERT EVERETT.

At Mathiston

On Sunday evening, February 11, the Baptist young people together with Rev. N. A. Edmonds, our pastor, and Mrs. A. B. Archer, met and reorganized the B. Y. P. U. The following officers were elected:

President, Lee McPhail; Vice-President, Eddie Ray Edwards; Recording Secretary and Treasurer, Thelma Malone; Corresponding Secretary, Alleene Wooten; Librarian, Gladys McPhail; Chorister, B. A. Booth; Organist, Claudia Mae McCain. Group Captains—Eddie Ray Edwards, Claudia Mae McCain, Vernon Brooks, and Thelma Oswalt.

We feel that we are going to have great success with Mrs. Archer as our leader, and everyone seems to be full of the spirit of service.

COR. SEC.

Amory B. Y. P. U.s on the Advance

The three B. Y. P. U.s of Amory are growing in interest and efficiency under the direction of their B. Y. P. U. Director, Mrs. W. R. Farrow. They have reorganized and now report the following leaders of the three unions: Mrs. Chas. Rowan, Leader of the Junior union; Mrs. H. F. Clark and Miss Mamie Jones, Leaders of the Intermediate union, and Mrs. Farrow acting for the present as Leader of the Senior union. They are doing splendid work under this new organization and are setting a good pace for some of our other unions.

Starkville Organizes Junior Union

The Juniors of Starkville are rejoicing over having a Junior B. Y. P. U. now and are elated over the idea of having Miss Emmons as their Leader. The officers of this new Junior union are: President, Frances Ray; Vice-President, Evelyn Carpenter; Secretary and Treasurer, Lydia Cingler; Corresponding Secretary, Lucile Ray. They start off in the right way with the church paying the bills of the union, making it possible for them to give more liberally to the church as church members.

A B. Y. P. U. for Pace

We are glad to announce the newly organized B. Y. P. U. at Pace. A letter from Miss Anna Maude Redden tells of the new union and we wish them the best of success in their service that means a better church membership.

Stonewall Elects B. Y. P. U. Director

The Stonewall church has caught the step and has elected a Director of B. Y. P. U. activities for the church. Mrs. E. D. Graham was elected and will serve in a most ac-

ceptable way in this capacity. They have three unions now, a Junior, an Intermediate and a Senior union.

We are rejoicing that Mr. W. H. Preston is to be with us at our State Convention. He is Secretary of B. Y. P. U. work in Tennessee. Come and hear him.

DR. DIXON AND THE MOODY CHURCH

I am informed by a Southern friend that I am still severely criticised because I accepted the pastorate of the Moody Church in Chicago; and, now that I am pastor of a Baptist Church in the Southern Baptist Convention, I feel that the facts ought to be published.

When I was called to the pastorate of the Moody Church, I met the official Board of the Church, and told them frankly that I was a close communion Baptist, who believed in immersion as the only baptism taught in the New Testament, and that only believers were proper subjects of baptism, which, of course, led me to reject infant baptism. One of the Board asked, "Will you preach these things?" and I replied, "I certainly will." In the discussion, one of the leading men said something like this: "This brother tells us that he believes the Bible to be the Word of God, inerrant and infallible; and the position of our Church is that any man may preach whatever he believes that this inerrant, infallible Bible teaches." And the Board accepted this position without a dissenting vote.

During the five years of my pastorate, I preached on baptism as much as I ever did in any other pastorate; and almost every month there were immersions. One Sunday morning I immersed 27 converts.

The fact is, the Moody Church, with its mixed membership, was a more scriptural Baptist Church than some other Baptist Churches not far away, in which the Bible, our only authority for baptism or any other Christian practice, was discredited, and the fundamentals of Christianity denied.

While pastor of the Moody Church, I was a member of the First Baptist Church of Cambridge, Mass., of which Dr. J. L. Campbell, now professor in Carson Newman College, Tenn., was pastor. The official Board of the Moody Church agreed with me that I might bear a wider testimony to the truth by retaining membership in a regular Baptist Church. So you see I bore very much the relation to the Moody Church, that a chaplain bears to his regiment, and I have not heard of any Baptist pastor refusing the chaplaincy of a regiment on the ground that the soldiers belonged to different denominations.

A. C. DIXON.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

Winter has come upon us in a mild way, I say mild because we are told here that there was a time when horses and wagons crossed the Ohio here at Louisville on the ice. Of course it is hard to believe it, because ice has not been thick enough

to skate on this winter, nor was it thicker last winter. We must be moving South.

During the last two or three weeks we have had some interesting happenings about the Seminary. Dr. Horn of New York University delivered a series of three lectures here on the Norton Foundation, which was considered a very, very scholarly series of lectures. His subject was, "Christ in Man Making". His treatment of the subject was very scientific, and at the same time orthodox.

Another thing of great interest to us was a stop over visit by Dr. Carver on his way to the Far East. He came this way in order to accompany his family home, it being necessary for the sake of Mrs. Carver's health, for the family to return to America before Dr. Carver finished his world tour.

Naturally we had a very interesting report from him of the mission fields he has thus far visited. One could almost see the pretty level country of Argentina and feel the cold breezes blowing as he described his journey across those plains. He is now on his way to the Orient by way of San Francisco.

We had quite a little siege of "flu" in our student body, but now everybody nearly seems to be answering roll call in the class rooms.

One of our Mississippians, Brother T. J. Latimer, recently made a visit to Mississippi, being called by the death of a sister who lived at Philadelphia.

Brother N. H. Parker has changed pastorate, from Scottsburg, Indiana, to Worthville, Ky., where he becomes pastor of two good country churches.

One of our good Mississippi men, W. O. Beatty, is now living in this city and doing work for the Kentucky State Board. He is greatly assisting pastors in enlistment work. Recently he visited the churches of this writer and brought us helpful messages.

We are hoping that our home state will do the noble part, and send Dr. Lipsey to the Baptist World Alliance this year. Other states will send their editors, why not Mississippi? A. A. KITCHINGS.

William Thurman

On Jan. 10 the precious spirit of Brother William Thurman of Pinola, Miss., passed to its heavenly home. Brother Thurman was born April 30, 1853. He was a good citizen, a Christian gentleman, a loyal and true Mason, and for the last year and six months a devoted member of Pinola Baptist church. He was plain and simple in manners, pleasing in appearance, sweet spirited and proved himself a delightful friend to those who knew him. He was loved far and near, as was shown by the many beautiful floral offerings and the immense throng of people present at his funeral.

After services conducted at the church by his pastor, the Masons carried the body to the cemetery and buried it with impressive ceremonies.

A devoted wife and twelve children, two sisters and a number of relatives mourn his going. Our sympathy is with them. N. J. LEE.

MAKING GERMANY PAY

Wellesley Hills, Mass., Feb. 2, 1923. Roger W. Babson's statement last week on "What's the Matter with France" has aroused widespread comment and criticism.

"It is all right for Babson to preach," writes a high French official, "but it is another thing to collect the money that France must get, and get it at once. Every week we are going further into debt. Our financial condition forced us into Essen. It was a case of sink or swim. We sank."

Mr. Babson again reiterated his statement that the trouble with Europe was primarily spiritual rather than financial. He still contends that the French tactics in the Ruhr districts are fundamentally wrong and will complicate the problem rather than simplify it. Discussing the actual payment of the reparations, Mr. Babson continues: "Several ways of collecting the \$32,000,000,000, that Germany owes as reparations, has been suggested.

"The French plan is being carried out at present. It promises little in the way of tangible returns. Regardless of how much the French are able to collect at the point of the gun in the Ruhr district, the methods they are employing, if continued, are bound to increase hard feelings between France and Germany. They are sowing the seeds for another war.

"The English view approaches the problem from another angle, but Mr. Malfour's suggestion that we cancel the other's debts, and thus reduce greatly the German reparations, is in my mind absolutely unfair. All nations involved, except the United States, are borrowers as well as lenders. The person who is borrowing as much as he is lending can enter into the agreement that all should cancel his debts. He forgives million dollars and likewise has million dollars forgiven him. The United States, however, is at the end of the line. These nations owe us \$10,000,000,000 and we owe them practically nothing. The mutual cancellation of debts is not a solution of the problem. I believe that an effort toward reason, rather than force, however, is a step in the right direction.

"One of the most feasible solutions suggested so far is that proposed by C. W. Barron, owner of the Wall Street Journal, and Boston and Philadelphia News Bureau. He suggests that a receiver be appointed for Germany and that the matter be handled exactly as that of any other great bankrupt. Secretary Hughes' idea to have a commission of practical bankers, rather than a commission of diplomats and politicians, is a similar step in the right direction. "If we look at the matter," continued Mr. Babson, "from either of these receivership points of view, we face the real problem. If Germany had \$32,000,000,000 in gold it might be a simple matter to collect it, but she has not such amount on hand. Germany has only about \$260,000,000 in gold. This means that some method must be devised by which Germany can get the gold with which to pay the reparations. France

says that if she cannot pay in gold she must pay in machinery, coal and other property. But taking away these tools does not help her earning power. It simply makes it harder for her to earn anything. It is like attaching a carpenter's tool kit for a debt. It makes it impossible for him to work or earn anything and he never can pay up.

"Obviously, if the reparations are to be paid, some plan must be worked out which will enable Germany to sell more goods in England, France and the United States, than she is selling today. This suggestion, of course, raises a howl from our manufacturers and the manufacturers in all these other countries. They say that by such a plan Germany would ultimately be the winner rather than the loser because she would ultimately have the trade of the world. They say that this suggested receiver for Germany, if on to his job, would develop great foreign trade and when the receivership was discharged the German nation would still have this tremendous commercial machine. England has thought the thing through to this point and it is this that has made her so anxious to cut down German reparations.

"If such a commission should be appointed and should decide what Germany can pay and will pay, the shock to our commercial and financial organization could be somewhat reduced by having payments begin in small amounts and gradually increase over a period of several years, then gradually decrease again so that the commerce of the world and financial machinery involved in international trade could adjust itself to the changes.

"The problem is very complex," continues Mr. Babson, "but it does not appear hopeless. Individually we can all insist that it be handled by a board of commissioners, who are Christian business men,—who approach it with the idea of coming to the solution that will be best for the world as a whole. In the interest of future peace, we should protest loudly against any proposals offered by politicians, or others who are interested primarily in getting as much as they can for themselves regardless of the consequences.

"I am not pessimistic about the European tangle. I feel that it will work out some way. Secretary Hughes is making a very good start. Mr. William G. McAdoo also has some sound suggestions in connection with the matter. Men who were formerly rabid on one side or the other, are gradually showing an open-mindedness toward any practical solution. I still insist, however," concluded Mr. Babson, "that the problem is largely spiritual. The good of the United States is ultimately bound up in the good of the world. This applies to France as well as to Germany, to England as well as to France, and to the United States most of all. From those who have most, the most is expected. Statistics show that the World War came upon us because man's intellectual powers had increased so much faster during the last 50 years than his spiritual powers. Our system of

control was out of equilibrium. The same condition still exists, and before the financial problems of Europe can be corrected the spiritual condition of Europe must be improved."

General business in the United States meanwhile continues slightly above normal plus 3% to be exact. The action of foreign exchange and other international barometers strongly suggest that while things are looking very dark in Europe it is always darkest just before dawn.

A CLOSED PASTORAL LIFE

About 52 years ago I preached my maiden sermon in beginning my pastoral life.

It was a novel experience.

1. There was a sense of real joy that the Lord would take one, so very unfit, for use in preaching His glorious gospel in the furtherance of His kingdom among men.

2. There was a keen consciousness of the responsibility of the work at which I shuddered and from which I felt to shrink.

3. There was a fearful and painful spasm of stage-fright. Altogether it was indeed a never-to-be-forgotten experience.

The end of 1922 marked the close of my pastoral life. I have no call for the future. It is presumable the Lord does not want me in the work longer. This too is a unique experience.

1. There is in it the element of dissatisfaction and sadness.

a. On account of my unfaithfulness to the Master.

b. On account of my mistrust of Him. When my promised salary was not sufficient I did not trust Him to supplement it, but engaged in secular work to make out.

c. On account of being practically deprived of the privilege of preaching His soul-saving gospel. My love for it is greater than ever and my passion for the salvation of the lost is stronger, so it is a bitter deprivation.

d. On account of the discomfort which must be experienced by my aged companion who, through all these years, has strenuously labored to keep the wolf from our home and loved ones while I ministered to others.

2. But there is in it the element of rejoicing.

a. On account of relief from the fearful responsibility connected with the pastorate now.

b. On account of the fact that the Lord has used me in bringing lost ones to Him and in encouraging, comforting and strengthening His

servants in their labors and experiences.

c. On account of the large number of most excellent friends He has given me.

I rejoice even because of an occasional enemy for Jesus' sake, and because I am so well preserved.

d. On account of His great mercy and loving kindness to me and mine through all these years.

e. On account of the fact that the close of my pastoral life so forcibly suggests the nearness of our entrance into our heavenly possession. Thank God.

My work in the pastorate has not been famous—has made very little impression on the world. My praise has not been sung for the good reason, I was not entitled to it. My compensation has been niggardly small because my service has not been very valuable and because of my mistrust of the Lord.

And yet I have witnessed in connection with my work many professions of faith in Jesus, a goodly percent of whom have shown conclusive evidence, in right living, of genuine trust in His saving power. Thank God.

Some interesting incidents have occurred, which, with permission, I may give to Record readers in the future. OLD IOTA P.

Insure your business against mistakes, carelessness, lost time, worry, and over work. It costs very little for a "20 year paid up policy". You carry life, fire and other insurance. Spend a little to protect an every day loss you know you have.



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STOCKHOLM, SWEDEN, JULY 21-28, 1923

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Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

ANOTHER HENRY FORD SHOT WHICH HITS THE MARK

Another point to make clear is that the thing which was done has a certain element of finality about it. That point is not clear to many professional agitators as yet, but it will become so. What was done was done. It will remain as long as the present agitation against it remains. That is not to say, however, that the present form of prohibition is final. It is even possible to think that prohibition itself is an artificial thing made necessary by an artificial condition. That is to say, in the commercialized liquor traffic, with its politico-saloon combination, there arose in this country a situation so monstrous that it required an equally monstrous antidote. The thing that has grown up in this country had to be destroyed. It required heroic measures to destroy it. But to constitute the destructive measures a permanent fixture does not logically nor wisely follow. However, to forestall any possible chance of interpreting that statement as a support to the present "wet" agitation, let it be repeated that what was done in the prohibitory act was done with finality; it will stand; there will be no modification; "wet" agitation will only serve to make prohibition stronger; the present system of prohibition will endure until the last vestige of the old liquor system has vanished. Then, if any change takes place, it will come not in response to a "wet" propaganda, not with any reference to the commercialized liquor system which has been abolished—it will come as a new and sane use of the natural laws of fermentation. Those who have spent their lives bringing about the freedom of the country from the bane of bad liquor and worse liquor-places may not be ready to visualize the situation which shall succeed a universally accepted and universally triumphant prohibition; but they may have this fact to comfort them, that whatever does succeed will not in any way be a surrender to any demand, or any part of any demand, made by the "wet" agitators.

Upon the clear understanding of these two points depends obedience to the law. It was but natural that the adventure of breaking the law with a drink should appeal to many of the reckless classes. It was to be expected that the liquor brokers—most of them aliens, all of them kin to the International Financiers—should exploit the appetites of the weak and reap a grand harvest from the remaining stock which a complaisant government so considerably left in their possession. It was quite in line with the rest of the situation that professional secretaries should organize associations for "personal liberty" and the like and flaunt certain well-known names as

sponsors of booze in the post-booze era. And it was necessary to the completion of the picture that all the forces of darkness should combine and use all their engines—theaters, press and business—to make war on the so-called Blue Laws which had destroyed "personal liberty" in this enlightened twentieth century! They have all been marched out one by one and paraded with due ceremony. The home-brew outfit and the home "still" and their various poisonous products have had their day, and are gradually disappearing. The recess period is over. The "silly season" is past. The time has come when people with sense ought to frown upon all attempts to make the Constitution a joke and ought to withdraw from those public functions which get their whole zest by surreptitious lawbreaking under the table.

It has been unfortunate that the enforcement of the law has sometimes been entrusted to opponents of the law. But even that has served to uncover the essential lawlessness of the thing which the prohibitory act has outlawed. It was just as lawless in the days of its power; it was just as contemptuous toward the laws that gave it its life as it now is toward the law that decreed its death. Enforcement of the law is not alone an official matter; it is a duty of the individual citizen. And the first element of enforcement is observance. There is now offered for sale no alcoholic beverage which anyone can with safety drink. It is becoming a duty in industry, in the public health service, in every department of public safety, to prevent the poisoner's profit which is taken at the cost of the buyer's character or life. Employers can do a great deal, and ought to do a great deal, to stiffen their men's backbone with regard to the dignity of the Constitution of the United States. The devices of the exploiters and poisoners ought to be exposed that every dupe may see. This whole conspiracy to make money out of the breakdown of law and the victimizing of the people should be shown up, and in the showing up every American citizen of self-respect should lend his aid.—Dearborn Independent.

Charles M. Floyd, when he was Governor of New Hampshire, lost Colonel Ward, of his staff, and there was an unseemly scramble for the office, even while the colonel's body was awaiting burial. One candidate went so far as to call upon the executive.

"Governor," he asked, "have you any objection to my taking Colonel Ward's place?"

"No," replied the Governor, "I have no objection if the undertaker is willing."

THE BAPTIST RECORD

I subscribed for the Baptist Record before there was a single copy published. Brother M. T. Martin was raising money to pay off mortgage on Mississippi College, told me that he and Dr. J. B. Gambrell were going to start the paper. Have paid for it every year except about five years when I had a column on Prohibition and Total Abstinence in the paper and the editor would not accept pay. It has been a source of pleasure and profit to me. There has been a wonderful improvement in the paper since it became the property of the denomination. The issue of February 8th, 1923, I think the best ever issued. Pages 11 and 12, "Prohibition Paragraphs", by Dr. Bailey, is worth many times the subscription price of the paper. Every single article in the paper is fine. The first and fifth pages are grand. During the eighties I distributed fully half a ton of temperance literature and I shall have the National Temperance Society and Publishing House to publish Dr. Bailey's Paragraphs in tract form for distribution.

When Brother Williams was editor of "The Home", the Methodist Orphanage paper, "Brother W. H. Patton is authority on home grown ribbon cane molasses". I believe that I am a judge of good temperance propaganda.

I wish every church would put the Baptist Record in the budget for home expenses so it could be read by every Baptist in the state regularly.

Shubuta, Miss., W. H. PATTON.

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GIFT OF THE HOLY SPIRIT

I hope some of our readers will be interested in reading some of the promises, and gifts of the Holy Spirit. Some do not believe we have the Spirit at this date. I think there is abundance of proof if we study God's Book. In the first place, He is sent to us, that he may abide with us forever. John 14:16, 17. And Paul says, if we have not the Spirit of Christ, we are none of his. Rom. 8:9, 10. Now if any one in darkness, who is interested in his soul's salvation, will take the pains to hunt up the references I give, he will see that it is necessary to have the Holy Spirit within us to be saved. And we can all have the Spirit, for Christ says the Father is more willing to give the Holy Spirit to them who ask him, than parents are to give good things to their children. Luke 11:13. He is given through the intercession of Christ, and for the comfort of his saints. John 14:16, 17. He is given to them who repent and believe, and is given according to promise, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. He is given to those who obey him. "And, we are his witnesses of these things; as is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32. He is given to the Gentiles. Acts 10:44, 45; 15:8. The gift is permanent. Eph. 1:13. The Spirit is given, not according to the works of the law, but by the hearing of faith. "This only would I learn of you, Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? Gal. 3:2, 3. The possession of the gift is evidence of union with Christ. 1 John 3:24; 4:13. The Spirit helpeth our infirmities. "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. The bodies of those who have been born from above, and of the Spirit, and have been sealed by the Holy Spirit of promise, are the temples of the Holy Ghost, for he dwelleth within God's children. John 14:17; 1 Cor. 3:16; 1 Cor. 6:19, 20; 1 John 3:24. He teaches saints to answer persecutors. Mark 13:11; Luke 12:12. He brings the words of Christ to remembrance, and guides into all truth, and reveals the things of Christ. John 14:26; 16:13, 14. He directs the decision of the church. Acts 15:28. He reveals the things of God. 1 Cor. 2:10, 11. He enables ministers to teach. 1 Cor. 12:8. The natural man will not receive the things of the Spirit. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. The fruit of the Spirit. Gal. 5:22. The

Spirit makes the apostles wise as serpents and harmless as doves. Matt. 10:16. The apostles received the gift of the Holy Spirit by the Son. John 20:22. By all these proofs, and many more, I think we need not have any doubt about the Holy Spirit, working with, and for God's people. And He will not leave us alone, in the hands of our enemy, Satan. Oh! if we would only believe the promises of God, which are so plain. "In the New Testament the Spirit is given to every follower of the Lord. In the former age it was given only to official persons, judges, kings, prophets, and priests. Hence the true prophecy of the wicked Caiphas. John 11:51. In the kingdom of grace there is no place for a Caiphas, a Baalam, or a Saul son of Kish. They in their unregenerate state could not receive the Spirit now. His presence is not outward, but inward, not only on men, but in them. A David would be restrained from his gross and cruel immoralities. And it must not be forgotten that it was while yet under the old dispensation that Peter denied his Lord, and Judas betrayed him. In the former days an unregenerate man might hold the office of priest, prophet or king and be an official witness of the truth, but now he must know the truth experimentally. Again by the Holy Spirit the New Testament believer is received into a relationship with God, that was not realized by the saints under the former covenant. Finally the gift of the Spirit in the latter days was a permanent endowment. He shall abide with you forever. John 14:16. He deserted Saul, the first king of Israel, and he lost his office. No doubt this is David's meaning, when in remorse for his crimes, he cries, "Take not thy Holy Spirit from me." He had good reason to fear that it might go from him as it had gone from his predecessor, and that he might lose his crown. David's prayer must not be interpreted in a New Testament sense. Men might love the Spirit then. The symbol of his presence might desert the Jewish temple forever. But in the present blessed age he is present to stay. Should it be asked why the Holy Spirit was not given before Christ came, one consideration is sufficient for an answer. The Holy Spirit is witness to the truth, and to what could he testify until the truth came." In John 7:39 we find this, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." And in John 21:22, Jesus breathed on his disciples, and said receive ye the Holy Ghost.

MRS. E. J. WILBOURN.
Scobey, Miss.

Grenada

The Rev. W. L. Spinks, of Easley, S. C., has one of the best tents I have ever seen. It is a dandy. Brother Spinks can and will hold a few meetings in this state during the year. Happy will be the pastor and church that secures Brother Spinks for a meeting.

God is using him in a really great way in Easley.

Brother preacher, if you can use Brother Spinks, do so, and have him to bring that fine tent of his.

May God bless this noble man and use him in a mighty way for His glory.

Yours for success,
W. E. FARR.

Smith County

We have a Bible Institute at Whiteoak in Smith county next week running through Monday, Tuesday and Wednesday. Rev. J. E. Wills is our Bible teacher. We have on the program Rev. W. R. Allman, T. W. Green, J. W. Hutson, D. J. Miley, T. W. Bishop, M. E. Chapman, J. L. Hughes, W. P. Sandifer, C. S. Moulder, J. C. Richardson, D. W. Moulder, Laymen, Profs. R. P. Harelson, St. Johns, M. Y. Miley, W. S. Wallace and A. C. Ford.

The church at Sharon has called Rev. C. S. Thornton.

The folks at Pleasant Hill are building their church back that got burned some time ago.

Rev. J. W. Hutson gave up the church at Burns and took charge of the work at Mize and Harmony.

D. W. MOULDER.

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"I am writing to ask you why I have not received my elopement."

"His money was kep from him for the elopement which I never received."

"I have not heard from John since he was sent to a constipation camp in Germany."

"My boy was put in charge of a spittoon (platoon). Will he get more money?"

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East Mississippi Department

By R. L. Breland

Heavenly Investments

Under this subject I want to discuss for several issues of the paper, possibly not in succession, the text, "But lay ye up treasures in Heaven"—Matt 6:20. I hope to take the subject under five heads, each one forming an article, as follows: I. What is the meaning of Heavenly investments? II. The security or guarantee of Heavenly investments. III. Who are possible investors in Heavenly investments? IV. How to invest in Heavenly treasures. V. Realizing on, or getting returns from, our Heavenly investments.

Salvation by some is considered as a kind of insurance against future fire. In other words, many Christians seem to have an idea that they are saved merely to be kept out of hell. Having this erroneous idea about salvation, they see no reason why they should do anything for God or humanity. The purpose of these articles is to try to show by the word of God that we are not saved primarily to keep us out of hell, but God wants a prepared, regenerated, flaming evangel to cast a light into the darkness of this old sinful world and thereby show the way to Heaven to those who know not the way (Matt. 5:16).

I hope to be able to show that the Bible not only makes it plain that God saves us through Jesus Christ to be workers for Him while here on earth but that in so doing we are laying up treasures in Heaven on which we will draw interest and accumulations when we get to our final abode in Heaven.

So I hope the readers will follow me in these discussions, look up the scriptural references from time to time, profit by the truth and if I err don't forget to tell me about it privately or publicly so that I may be profited thereby.

Marriage and Divorce

These two may well be considered together, as one is about as common as the other. I am not here to discuss the cause of divorce but more how to cure, or prevent, it in the future. Loose marriage laws and eleven causes for divorce are some of the reasons for so many divorces. Another cause is the fact that so many sap-head, gosling kids marry before they know either the meaning of love or life, and as soon as the new wears off they get tired of each other and then comes the suit for divorce to marry some one else.

My remedy is to make it harder to get married, and then make it harder still to get loose. No male should be allowed to marry before he is 20 years old and no female before she is 17 years old—better make it 21 and 18! Parties desiring to get married should have to publish the fact three weeks before marriage license were purchased. This

notice together with authority signed by the parents of both parties to the contract, if they be living, and if not living by guardian or two or three responsible citizens, should be the basis upon which the clerk should issue marriage license. This certificate should be sworn to and give ages of both man and woman. This would stop this running away to get married, stop so much puppy love marriages, stop this perjury to get license and therefore stop so much cause for divorce.

Many couples marry for sentiment and in a spirit of dare or fun. I heard of two boys and two girls daring each other to get married and they decided that "any one who would take a dare would steal a sheep", so both couples got license and were married without any previous thought or arrangements. It is needless to say that neither of the marriages proved a success. Marriage is serious and should be so considered and entered into. If this can't be done fix the law so they cannot marry at all.

Then after the marriage is a fact, take nine or ten of those causes for granting divorce out of the law books. The Bible, which is the only Book, only gives one ground for divorce—infidelity, or violation of the marriage bed. I think there should be one or possibly two other grounds for divorce besides this one, but do not let either party marry again if divorced for any other reason than the one given in the Bible. Some old sots are so mean that no one can live with them, so I think there should be some room for getting rid of them on general principles, but do not let either of them marry again. Even for the one Bible cause marriage should not be permitted under one year from time divorce was granted, and the guilty party never.

I notice that a woman legislator in Tennessee is introducing a bill along the lines suggested above. I want to commend her for her noble work. I was never very strong for woman suffrage, but if women in office will cure such destructive evils as is bringing ruin on our country through so many divorces I say let many more women be elected to the legislatures and to Congress. Men have had their day and have miserably failed.

Notes and Comments

Brother B. L. Pickle tells me that New Harmony, Neshoba county, is still without a pastor for this year.

Because of much flu the Neshoba Association W. M. U. rally, which was to have been held at Philadelphia last week, was postponed. The district rally will be held there March 17th.

The programs are out for the three-day Bible Institute to be held at Union Feb. 20-22, 1923. Elders W. H. Thompson, Jas. E. Chapman, L. R. Christie, H. H. Honeycutt, W. L. Collins, R. K. Cleveland, W. H. Ranier, A. B. Culpepper, I. A. Hailley, L. M. Phillips, G. O. Parker, L. A. Roebuck, are on the list, which fact is a guarantee of good things in store. I am hoping that all of

our brethren will be there and get their part of the good tidings.

This snow, ice, mud and slush is real bad on a preacher who has recently been presented with a new car. Cheer up, bright days are ahead. Remember, many have no cars to be mud bound.

One has said:
"Let dogs delight to growl and bite,
The good Lord so directed;
But of human beings here below
Much better is expected."

"Who was the first man?" asked the visiting minister.

"Adam," they all answered in chorus.

"Who was the first woman?"

"Eve," they all shouted.

"Who was the meekest man?"

"Moses."

"Who was the meekest woman?"

Everyone was silent, the children looked blankly at one another, but none could answer. Finally a little hand went up, and the preacher, looking at the little fellow, said: "Well, my little man, who was she?"

"There wasn't any," confidently asserted the boy.

Avera, Greene County

The Three Day Bible Institute was well attended, especially at night,

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Brothers Wills and Yarborough did splendid work, in their teaching and addresses.

The church was practically filled the last night. All were delighted.

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NEWS NOTES FROM LAWRENCE COUNTY

By B. E. Phillips

There are 22 Baptist churches in Lawrence county, with 3,043 members. Fourteen of these churches have Sunday Schools, with an enrollment of 1,210. All of them have pastors except two, Tilton and Salls Valley.

The next meeting of the Executive Board of the Association will be held with Calvary church the second Sunday in March. A splendid program has been planned and a large attendance is expected.

We are planning for one of the most extensive campaigns during the month of April that we have ever had in our Association. The outlook is splendid.

The first issue of the "Lawrence County Baptist Missionary" was published in January. This is a monthly publication and is going into every Baptist home in the Association. Elder C. E. Bass is editor, and the writer is business manager.

Elder C. H. Mize of Silver Creek has the first Sunday open for work. He is a splendid preacher and pastor. Any church needing a pastor would do well to confer with him.

On February 2nd the former students of Mississippi College who reside in Lawrence county met at Silver Creek and organized a Mississippi College Club. Splendid addresses were delivered by Professors Jones, W. E. Cannon, Wood G. McGee and C. E. Bass. A committee was appointed to look after prospective students for next session.

Brother Fayette Clyburn, who has been a member of Crooked Creek church for more than sixty-six years, is now in very poor health. He is a charter member of this church and has faithfully stood by it during all these years.

Brother Bill Hathorn, who was baptized into the fellowship of Society Hill Baptist church thirty years ago by J. R. Carter, departed this life January 26. After services conducted by J. O. Buckley and the writer his body was laid away in the Society Hill cemetery. The writer feels a distinct loss by his going.

News from Deer Creek Association

It is a matter of satisfaction to those of us who have the matter on our hearts over here that at this time every church in the Association, with the possible exception of one, has a pastor, and is holding regular services. This is unprecedented. It is further to be favorably noted that the quality and zeal of the personnel of the pastoral leadership will measure up equally with that of any other section in the country.

The work of the church at Greenville has never been in a more active condition. The congregations attending the services under Pastor Walker's preaching have grown to the extent of taxing the capacity of the building. The Sunday School is cramped for quarters, and it is a matter of only a short time until the building will have to be enlarged. The special feature of remarkable news about the Greenville church

is the unusually large attendance on the prayer meetings. It is probably the largest attended prayer meeting in the state. The young people's work is flourishing. Dr. Walker is a popular and commanding influence in the city of Greenville.

The new pastors at Hollandale and Arcola have taken a good hold on their work. Norris Palmer at Hollandale is spoken of by his people as the best pastor and preacher in the Delta. He is a valuable worker in all the affairs of the Deer Creek Association. It is planned to have the three day Bible Conference with the Hollandale church at an early date. Pastor Upton at Arcola has been blessed perhaps as no other man among us in the rapid growth of his work since coming on the field. The membership has increased practically one hundred per cent in numbers, and perhaps more in financial and spiritual strength. No move has been made in our Delta work more far-reaching in significance and greater in faith than that of the Arcola brethren in extending themselves in the matter of securing a resident pastor. Brother Upton seems to have been the man for the place. Arcola has plans for the immediate erection of a pastor's home.

Much could be said about the far east portion of our Associational territory. Logically they belong in another Association, but the churches in Humphreys county did the brotherly thing and submitted to a plan laying a large inconvenience upon them in order to serve the entire Delta situation in the best way. Belzoni is the capital of interest in this part of Deer Creek Association. Pope and his people are just going into their handsome new church home. From what has been said of the new building it has all the points of beauty and convenience to justify the fine pride of the Belzoni Baptists. Pope's wise leadership has borne fine fruit. He is now in the midst of a Sunday School Institute, with Byrd in charge.

Madison Flowers, at Rolling Fork, is the pastor of practically the entire south half of our territory. He is making a fine record for Baptist work at Rolling Fork, Anguilla and Glen Allen, as well as other points.

It is planned to go into the new building at Leland on Feb. 25. The program for the opening, including a week's services, and some remarks about the building and Leland Baptists, will be sent to the Record at an early date.

Some features of interest pertaining to some of the new work in our Association will be given in the next news notes, as well as some reports made about other fields of which at this present time I am not well enough posted to write.

Fraternally,

W. H. MORGAN.

Leland, Miss., Feb. 8, 1923.

Leland

The Gipsy Smith meeting in Leland, running through from January 7 to 28, resulted in a great blessing to all our Delta country. Indications were evident that a great number of our churches located in an area ex-

tending for fifty miles around felt the effect of the meeting. Church members were stirred to new consecration, and great numbers were saved and united with the churches. The meeting was co-operative, and sponsored by the men of Leland, without official action from either of the local churches. The arrangement was a happy one, and brought only the most desirable results.

I regard Gipsy Smith, Jr., as one of the few exceptionally satisfactory leaders in such a co-operative movement. He is loyal to all the Christian fundamentals, is a specialist in presenting the plan of salvation, and has the mightiest appeal to the minds and hearts of men of any preacher I have ever heard. He is a Baptist, and while it is not announced the fact is easily identified in his preaching. In more than one instance here, in dealing with individuals, he made his denominational relation plain, and gave his reasons for it.

The meeting was held in a tabernacle seating 2,500 people. At times hundreds were turned away for lack of room. Mr. Smith's associates in his work, Mr. Chas. F. Allen, leader of the music, and Miss Lucille Abernathy, pianiste, are choice spirits and wise and devoted workers. They are of great assistance to every part of the work. Our people appreciated greatly the entire party, and shared without a single unhappy incident the warmest fellowship and the happiest service throughout the meeting.

W. H. MORGAN.

Leland, Miss.

Dunn-Barcey

Feb. 8th, in the pastor's study of the Osyka Baptist church, Mr. Alex C. Dunn and Miss Velma M. Barcey were united in the holy bonds of matrimony. A small, select company witnessed the ceremony, the pastor reading the service.

J. G. GILMORE.

Pittman-Gooch

Mr. J. T. Pittman of Coffeeville and Miss Lizzie Gooch of Oakland were united in marriage at the home of the bride on Thursday, Feb. 8th, at 3:30 P. M. The ceremony was performed by the writer.

Mr. Pittman is a prosperous farmer of Yalobusha county, and the bride is a member of one of the oldest and most honored families of the county.

They will make their home at the handsome country home of the groom, near Coffeeville.

W. I. HARGIS.

Mrs. Worth had just learned that her colored workwoman, Aunt Dinah, had at the age of seventy married for the fourth time. "Why, Aunt Dinah," she exclaimed, "you surely haven't married again!"

"Yassum, honey, I has," was Aunt Dinah's smiling reply. "Jes' as often as de Lawd takes 'em, so will I."

"Enthusiasm ain't everything," remarked Uncle Ezra. "Yo' got to hab judgment as well. Good intentions am responsible for some o' de worst singin' in de choir."

IN MEMORIAM

"E'EN DOWN TO OLLD AGE?"

By Ben Cox

Last week we buried the two oldest members of Central Baptist church: Brother Joseph Porter, ninety-one, and Mrs. Barney Dunn, ninety-four. Brother Porter has been a Christian for many years, but did not make public profession until four years ago. He was the oldest person I ever baptized. His quiet, unassuming and stalwart friendship, is seriously missed by me, and a great host of others.

Mrs. Dunn had been a member of Central Baptist church for about fifty-five years. She had been confined to the bed for quite a while, and some of the most enjoyable and helpful occasions of my life have been my visits to her. She always desired me to sing, and two of her favorite songs were, "When I Can Read My Title Clear" and "How Firm a Foundation". She would often sing with me as long as her breath would hold out, and then as I would go on with the song, she would catch up with her breath, and go along with me. A verse especially precious to her, and very applicable, was:

"E'en down to old age, all my people shall prove,

My sovereign, eternal, unchangeable love;

And when hoary hairs shall their temples adorn,

Like lambs they shall still in my bosom be borne."

I am a better man because I have known Brother Porter, and Mrs. Dunn.

Mrs. J. J. Thornhill

The funeral services of Mrs. J. J. Thornhill of Picayune, Miss., were conducted in the Picayune Baptist church Feb. 3. Her death was the culmination of a long period of sickness and suffering. In it all, however, she was a brave soldier, patiently and faithfully waiting the Lord's will in her life. She was known for her devotion to the church, beauty of character, mother love and unselfish service. The strength of her character is seen in her children, a fine test.

May the Lord let many of her kind live and serve.

J. G. GILMORE.

Dear Dr. Lipsey:

After nearly four years exile in the far west and the Rockies, we are back in our home state and among our own people.

We were blessed to be located among such people as we found at Carrollton, North Carrollton and Vaiden. They gave us a very cordial welcome, and true to the spirit and custom of our Mississippi churches, they remembered us very graciously in a material way, for which we are thankful. We hope to prove our gratitude to God in performing faithfully our holy task and contributing our bit to the denominational interest at this time.

Yours for service,

J. G. MURPHY.

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THE WOMEN, AN EXAMPLE AND A CHALLENGE

J. F. Love, Cor. Sec'y.

The women of the South have adopted as their slogan from now until May 1, "TRY TO GIVE OR GET \$24." The explanation which they give of this slogan is that they aim to have every woman in the churches of the South who subscribed to the 75 Million Dollar Fund to either give or get \$24. between now and May 1. The women estimate that out of the half million new members who have been added to the Southern Baptist churches since the Campaign was launched in 1919, at least 250,000 are women and young people, and they are hoping to get on an average \$24 from each of these 250,000 women and young people who have joined the churches, and to get this through the solicitation of those women and young people who have already pledged to the Campaign. The total of this per capita amount will be Six Million Dollars!

Now that is courage and it is faith, and in such heroism and faith the women of the South have thrown down a challenge to the men of the South which will not, if we men are worthy of our women, fail to secure a response among us. God bless the women and God help us men to answer the challenge of their heroic faith!

I see plainly that if the women succeed and the men follow their example, there is a relief from a burden upon our denominational enterprises for which I see no other remedy. The Foreign Mission Board has, after cutting the estimates of the missionaries severely and cutting into their hearts deeply and painfully, a debt at this writing of \$840,000. We have never had any such debt before and the needs and opportunities on the fields never made a debt on the Board so distressing. If the Board is compelled to go to the Convention with a great debt and with no plans for quickly removing it, the Foreign Mission Board will be compelled to ask the Convention to advise a smaller Foreign Mission Program. What that will mean only the missionaries and those who are in close touch and sympathy with them can know.

We not only recommend to pastors to catch up quickly and echo widely the woman's slogan TO GIVE OR TO GET \$24, but that every pastor in the South ask the men of the churches to respond to the woman's challenge in a way worthy of Southern Baptist men. If the new women in our churches can give \$24 each before the 1st of May, what ought the new men in our churches to give by that time? Remember that this appeal is to the new members of our churches through those who have already subscribed. The women seem to take for granted, and this, too, a mark of their sublime faith, that the women who have subscribed to the Campaign will pay their pledges.

The other day a brief announcement was made to a company made up largely of woman and children, that the Foreign Mission Board was collecting relief for Europe and the Near East. One little woman, a

school teacher in one of the city schools of her town, gave, without being asked to do so, \$100 for this single object. She is a type of a growing sisterhood of glorious Baptist women in the South. Her spirit put behind the Women's slogan will secure the Six Million Dollars, and caught by the men will add to that Twelve Millions more.

From Calhoun County

Our enlistment man, Dr. Kimbrough, and Dr. J. F. Carter, president Clarke Memorial College, dropped in on us at Pittsboro a short time ago, about 6 o'clock Sunday evening. Just on short notice we got out a fairly good crowd, and Dr. Carter talked to us about the possibilities of Clarke College, and then preached a good sermon from the 53rd chapter of Isaiah. After the sermon Dr. Kimbrough gave us a shaking up about the remainder of the 75 Million funds being collected as fast as possible. Some one said, "What does Dr. Kimbrough act so monkeyish for? He's no kin to the monkey family is he?" I said, "No, he's not any kin to them at all, he just meets up with one of those fellows once in a while and just forgets himself when he gets up to speak."

Carter came over to see us about Calhoun furnishing the money to pay for one of those four cottages over at Clarke College for our young married students who are trying to get an education. We said, yes we will see that Calhoun County Association builds one of those cottages. The price is \$375.00. The boys were so well pleased with their visit and got so enthused that they went away next morning at 5 o'clock, breakfastless, to catch the train. It is such a pity that Carter is such a pretty man, for he just can't help that, for we are sure he has tried it.

REPORTER.

BLUE MOUNTAIN BREEZES

We are preparing to celebrate. This is our 50th annual session. The Alumnae are preparing for a reunion of graduates and former pupils on March 3rd, 1923. A historical pageant will be given that evening at 7:30 in the college chapel. All former pupils are cordially invited. Free entertainment will be provided for all. Let all who can come, write to Mrs. Norma Dunn Hudson, chairman, entertainment committee, Blue Mountain, Mississippi, telling her when they will arrive and how long they can stay.

Trains going north reach Blue Mountain at 6:30 A. M. and 3:31 P. M.; trains going south reach Blue Mountain at 9:02 A. M. and 7:51 P. M.

Our 50th annual session closes May 24th.

Our summer term opens May 31st and closes August 17th.

Our summer Assembly opens August 19th and closes August 24th.

Our 51st annual session opens September 12th.

Greetings to all our friends.

Cordially,

W. T. LOWREY,

President.

February 9, 1923.

WANTED

Old copies of the Baptist Record. After reading your paper, do not throw it away but mail it to me. The deacons of the Indian Baptist church near here asked me to send them some good papers and books to read. He says they have thirty-six members and that most of them do not take much interest in church work. I wish I had enough New Testaments to give each of the thirty-six members one. They want the white man to help to enlighten them. They asked the Superintendent of Education to send them a white teacher. So last year and this they have had a white school teacher.

I can not help passing along this appeal for religious sympathy and aid. This Choctaw ate dinner in my home last Saturday and sold me a basket. Do you want a basket? He will be glad to sell you one. He says when the old Indians die no more baskets, for the young Indians won't make them.

Before I close I want to pass along an appeal from an old negro preacher here. He comes around and discusses religious subjects with me often, also sends other members of his church and race to me. He wants articles of faith and other Baptist principles and doctrines. So here is a good place to pass over your old Baptist Record to the colored Baptists, also any good religious books. If you have a good book and do not care to give it away, I can arrange for you to loan it to some one and have them to take good care of it and return to you.

I have loaned out my books until they are nearly worn out.

By the way, if you have race prejudice and do not wish to respond, we have a few white families here who would be very glad to read your Baptist Record after you have finished reading it.

Leake county is a hot-bed for moonshine business. One negro froze here during the snow and I have heard several say they guess he got drunk. One man who stayed drunk a week climbed a tree, jumped out and killed himself. Another one almost died from pneumonia after spending a night in a cotton house, drinking to his heart's content.

I hope the Jackson Flying Squadron will find time to visit us this summer and work wonders in our community.

With best wishes to all the Baptist Record readers, I am,

Respectfully,

C. A. FLETCHER.

JOHNSON'S FOOT SOAP
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THE SUREST WAY TO THE BIGGEST POSITIONS
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SOUTHERN BUSINESS COLLEGE, JACKSON, MISS.

Dear Brother:—

There is a great religious awakening among our Laymen. Let us take advantage of this unusual interest on their part to get them closely lined up with our great denominational work. They will not only get inspiration from our great meetings, but will bring their enthusiasm as a contribution to the meetings.

Please organize the men of your community to go in great numbers to one of these Great Regional Conferences. As you will notice, some one of them is in reach of any community where the people might wish to go by automobiles. It would be very helpful to every phase of our church and denominational work if our men and women from the rank and file would get in touch with these great inspirational meetings.

Free entertainment will be given by each of the cities where these meetings are to be held. Send the names of your representatives to the pastor in charge where the meeting is to be held.

Cordially yours,

N. T. TULL,

State Organizer.

IS IT RIGHT?

On a recent Sunday morning at Philadelphia the deacons held a secret meeting, the pastor was not invited, and after waiting for some time ventured in, and heard the spokesman of the meeting very courteously invite him to retire.

The following Monday night a committee of four from the secret meeting visited the pastor, leaving a new Ford touring car at the gate.

It was not only right, but it was all right. Let's have more of the right kind of secret meetings in the churches.

W. RUFUS BECKETT.

Public Sale

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5½ to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred per cent solid leather, color dark tan, bellows tongue, dirt and waterproof. The actual value of this shoe is \$6.00. Owing to this tremendous buy we can offer same to the public at \$2.95. Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

NATIONAL BAY STATE SHOE COMPANY,
296 Broadway, New York, N. Y.

NEW ENGLAND WORKING OVERTIME

Wellesley Hills, Mass., Feb. 16, 1923. Roger W. Babson, at the beginning of each year, makes a personal trip of inspection throughout the United States, comparing actual conditions with those reflected by the statistics. Although his trip covering some 30 states and 26 leading cities is not yet complete, his findings in New England as outlined in an authentic statement given today, shows that section of the country in good condition.

The business depression which has been moving like a storm wave across the United States during the past two years," says Mr. Babson, "started in 1919 in Connecticut. To be exact, Bridgeport, Connecticut, was the first city to really suffer. During 1920 entire New England was under the cloud and unemployment was prevalent throughout the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. Before any other section—with the possible exception of the South—experienced trouble, New England was in the midst of a business depression. In accordance with the Law of Action and Reaction, New England would, therefore, be the first to recover. Improved conditions, therefore, made their appearance late in 1921. If it had not been for the textile strikes of last year, 1922 would have been a very good year for most of this section. Owing, however, to these textile strikes—which were not settled until the latter part of the year—New England business has held back. Conditions are now reasonably satisfactory and these six states are all doing well.

Maine—although suffering from an unfortunate potato crop—is enjoying an increased demand for pulp, paper and her other products; New Hampshire's cotton mills are working at full capacity; the woolen and most of the other industries of Massachusetts are in good shape; Rhode Island is very busy, and Connecticut is coming back as rapidly as can be expected. Of course, Connecticut war work is gone—and I hope gone forever—but the manufacture of hardware is growing. Owing to the great era of suburban building—due to the automobile—the demand for Connecticut hardware should be very great for some years to come. Vermont is the only New England state which is not showing much activity.

Readers desiring to sell goods or secure employment in New England should visit such cities as Springfield, Holyoke, Worcester and Fall River, Massachusetts; Manchester, New Hampshire; and Portland, Maine. The shoe cities of Lynn and Brockton show some improvement over last year, but have not yet come fully back—Boston is still fairly quiet and Providence is not as active as Springfield and Worcester. All New England cities are profiting from the good investment conditions of today. New England is the home of investors. Hence, when stocks and bonds are low, New England feels poor. Today, however, with a strong stock market and a good bond market, people feel more like spend-

ing money. This means that not only are the wage workers of New England buying merchandise but the well-to-do are also freely spending money. To quote Mr. Ford: "In some sections I shall sell more Fords and in other sections more Lincolns in 1923; but in New England I expect to sell more of both grades of cars."

"Land is still reasonable in price throughout these six states. People coming from other sections of the country are astonished at the low figures quoted on the finest suburban land, especially within ten miles of Boston. Good land for building, with all conveniences—such as water, gas and electricity can be bought for twelve cents a foot and the choicest lots can be secured at twenty cents. This means that the suburban development in New England should be very great during the next few years. Consequently, there will be a keen demand for building materials, and both skilled and common labor. New England is fast becoming the great summer play ground of the United States—as people go to Florida and California in the winter, they visit New England in the summer.

"The growth of the Summer Business Conferences which we hold every year at Wellesley, reflects this tendency. Each year, for three years, the Babson Institute has been obliged to build a new and larger auditorium to take care of the visiting business men who came between July 25th and August 10th from all parts of the country. Northfield and the other conference centers have had a similar experience and we all are looking forward to 1923 being our biggest year—ever—for high grade summer resorts.

"When studying New England's conditions, it is most interesting to consider the sources of wealth in these six states—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. They are almost void of natural resources. They have no coal or iron, no copper or other metals. The fields of New England are not fertile—I remember my grandfather, who was a farmer in Gloucester, saying that all his possessions were 'rocks and bushes and a little religion.' Great stone walls on every farm are evidence that the early settlers certainly had rocks to contend with. Statistics show the real assets of New England to be her industry, thrift, honesty and a desire to be of service. It has been these intangible—but all-important—forces which have made New England. These six states stand, today, a monument to what can be accomplished without natural resources if people are only actuated by the right motives.

"Improved conditions in New England strongly suggest that the trouble today with some of the duller sections of our country is that they lack industry, thrift, honesty or a desire to be of service. Activity in the northeast is largely responsible for the high figure registered this week by the Babsonchart. It now stands at 3% above normal. When you consider that this figure combines all sections of the country and

all lines of industry—and knowing as you do how dull are certain sections and certain lines—the part played by New England in bringing up this figure is most evident."

Editor's Note.—This is the first of a series of articles which will report Mr. Babson's findings on various sections of the United States.

Waynesboro Institute

We have just closed the Three Day Bible Institute at Waynesboro. Brother Garrott and his good people had worked to make it a success, and there was nothing left undone.

Brothers Bryan Simmons, Garrott and myself with some 40 or 50 people, who attended, had a good profitable time together.

Brother Bryan Simmons taught to the satisfaction of all, the Book of Philippians, and made three splendid Bible addresses.

We all put special emphasis on our denominational program.

We begin here tomorrow, as the program shows, instead of next week, as in the paper.

We are to be here till Wednesday, and then begin Sunday at Sylvaena and run till Thursday.

We are to begin at Ellisville Tuesday, the 27th, and run three days.

We are to begin at Lumberton the 28th and run till Saturday, the 3rd of March.

I will send in the rest of the list as soon as possible.

We do not expect to stop short of one Bible Institute in every Association in the District, which if we do will make eleven in all.

Yours truly, A. L. O'BRIANT.

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"—exceptionally neat and attractive—"

we feel like we have another reason for striving to do it a little better than the best.

May we tell you more about good printing in our booklet, "Printin' is Printin'?"

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